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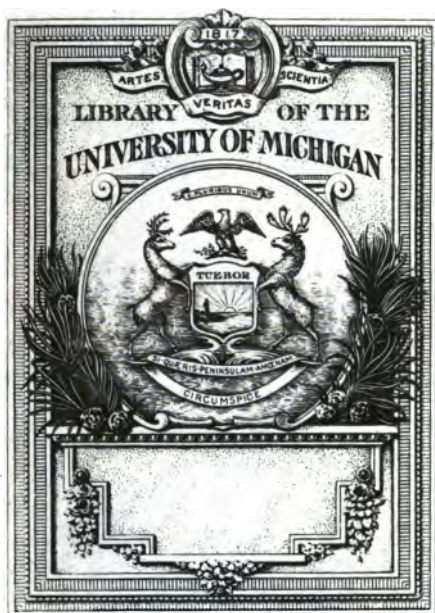
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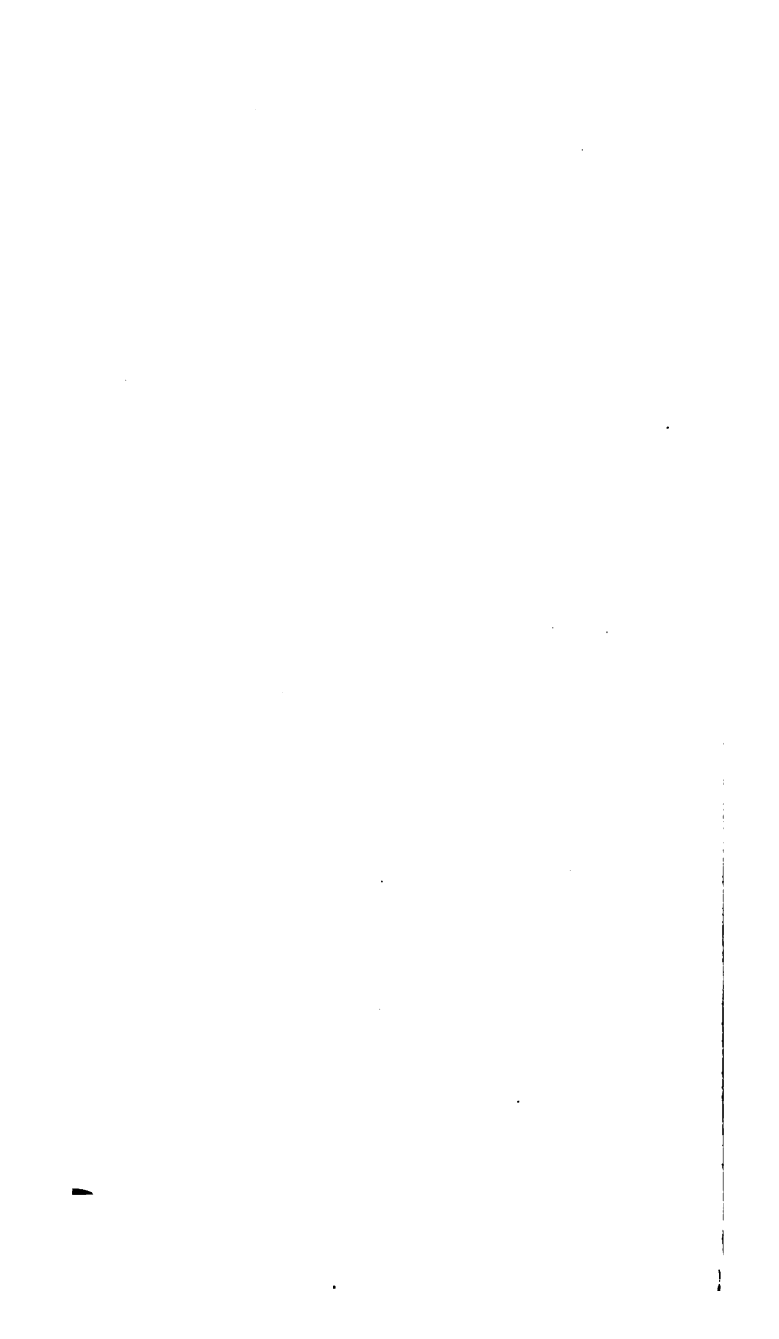
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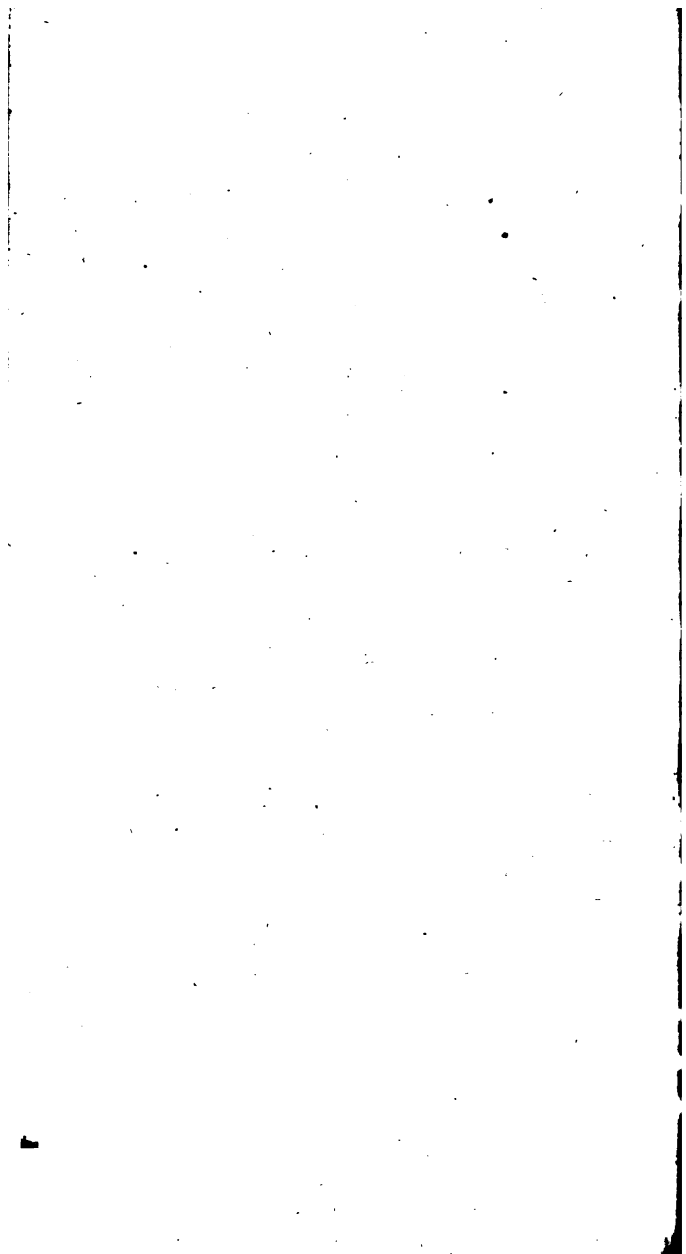
I N

V E R S E A N D P R O S E,

O F

M R. A. C O W L E Y.

V O L. II.



SELECT WORKS

MR. A. ^{Abraham} COWLEY.

IN TWO VOLUMES.

With a PREFACE and NOTES by the Editor.

VOLUME THE SECOND.



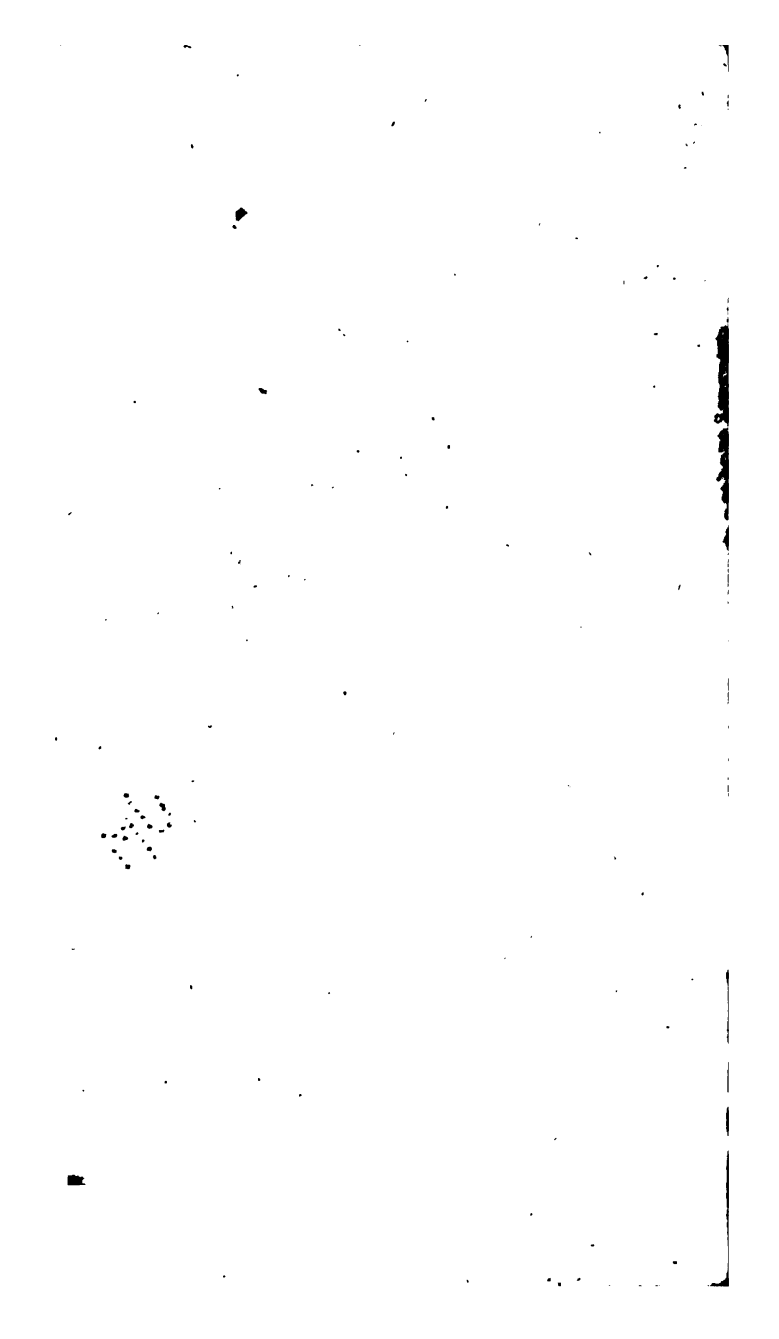
*Engraved from an Original Picture painted by Zink
in Enamel, in the Collection of the Hon.^{ble} H. Wapole.*

Forgot his Epic, nay Pindaric art;
But still we love the language of his heart. POPE.

D U B L I N:

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M DCC LXXII.



English
Blackwell

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[v]

C O N T E N T S

O F

VOLUME THE SECOND.

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was



A
D I S C O U R S E,

By way of VISION,

CONCERNING

The Government of OLIVER CROMWELL [a].

IT was the funeral day of the late man who made himself to be called protector. And though I bore but little affection, either to the memory of him, or to the trouble and folly of all public pageantry, yet I was forced by the importunity of my company to go along with them, and be a spectator of that solemnity, the expectation of which had been so great, that it was said to have brought some very curious persons (and no doubt singular virtuosos) as far as from the mount in Cornwall, and from the Orcades. I found there had been much more cost bestowed than either the dead man, or indeed death itself, could deserve. There

[a] This is the best of our author's prose-works. The subject, which he had much at heart, raised his genius. There is something very noble, and almost poetical, in the plan of this Vision; and a warm vein of eloquence runs quite through it.

was a mighty train of black assistants, among which, too, divers princes in the persons of their ambassadors (being infinitely afflicted for the loss of their brother) were pleased to attend; the horse was magnificent, the idol crowned, and (not to mention all other ceremonies which are practised at royal interments, and therefore by no means could be omitted here) the vast multitude of spectators made up, as it uses to do, no small part of the spectacle itself. But yet, I know not how, the whole was so managed, that, methought, it somewhat represented the life of him for whom it was made; much noise, much tumult, much expence, much magnificence, much vain-glory; briefly, a great show, and yet, after all this, but an ill sight. At last, (for it seemed long to me, and like his short reign too, very tedious) the whole scene passed by, and I retired back to my chamber, weary, and I think more melancholy than any of the mourners. Where I began to reflect on the whole life of this prodigious man: and sometimes I was filled with horror and detestation of his actions, and sometimes I inclined a little to reverence and admiration of his courage, conduct, and success; till, by these different motions and agitations of mind, rocked, as it were, asleep, I fell at last into this vision; or if you please to call it but a dream, I shall not take it ill, because the father of poets tells us, even dreams, too, are from God.

But

But sure it was no dream ; for I was suddenly transported afar off (whether in the body, or out of the body, like St. Paul [b], I know not) and found myself on the top of that famous hill in the island Mona, which has the prospect of three great, and not long since most happy, kingdoms. As soon as ever I looked on them, the *Not-long-since* struck upon my memory, and called forth the sad representation of all the sins, and all the miseries, that had overwhelmed them these twenty years. And I wept bitterly for two or three hours ; and, when my present stock of moisture was all wasted, I fell a sighing for an hour more ; and, as soon as I recovered from my passion the use of speech and reason, I broke forth, as I remember (looking upon England) into this complaint :

1.

Ah, happy isle, how art thou chang'd and curst,
 Since I was born, and knew thee first !
 When peace, which had forsook the world around,
 (Frighted with noise, and the shrill trumpet's sound)
 Thee, for a private place of rest,
 And a secure retirement, chose
 Wherein to build her halcyon nest ;
 No wind durst stir abroad the air to discompose.

[b] *like St. Paul*] Very injudicious, on such an occasion, to use the language of St. Paul.

4 ON THE GOVERNMENT

2.

When all the riches of the globe beside
 Flow'd in to thee with every tide :
 When all, that nature did thy soil deny,
 The growth was of thy fruitful industry ;
 When all the proud and dreadful sea,
 And all his tributary-streams,
 A constant tribute paid to thee,
 When all the liquid world was one extended Thames.

3.

When plenty in each village did appear,
 And bounty was its steward there ;
 When gold walk'd free about in open view,
 Ere it one conquering party's prisoner grew ;
 When the religion of our state
 Had face and substance with her voice,
 Ere she by her foolish loves of late,
 Like echo (once a nymph) turn'd only into noise.

4.

When men to men respect and friendship bore,
 And God with reverence did adore ;
 When upon earth no kingdom could have shown
 A happier monarch to us, than our own ;
 And yet his subjects by him were
 (Which is a truth will hardly be
 Receiv'd by any vulgar ear,
 A secret known to few) made happier ev'n than he.

5.

Thou dost a Chaos, and confusion now,
 A Babel, and a Bedlam grow,
 And, like a frantic person, thou dost tear
 The ornaments and cloaths, which thou should'st
 wear,

And

OF OLIVER CROMWELL. 5

And cut thy limbs ; and, if we see
(Just as thy barbarous Britons did).
Thy body with hypocrisy
Painted all o'er, thou think'st, thy naked shame is hid.

6.

The nations, which envy'd thee erewhile
Now laugh (too little 'tis to smile).
They laugh, and would have pitied thee (alas!)
But that thy faults all pity do surpass.
Art thou the country, which didst hate
And mock the French inconstancy?
And have we, have we seen of late
Less change of habits there, than governments in
thee?

7.

Unhappy isle! no ship of thine at sea,
Was ever tost and torn like thee.
Thy naked hulk loose on the waves does beat,
The rocks and banks around her ruin threat;
What did thy foolish pilots ail,
To lay the compass quite aside?
Without a law or rule to fail
And rather take the winds, than Heaven's to be their
guide?

8.

Yet, mighty God, yet, yet, we humbly crave,
This floating isle from shipwreck save;
And though, to wash that blood which does it stain,
It well deserves to sink into the main;
Yet, for the royal martyr's prayer,
(The royal martyr prays, we know)
This guilty, perishing vessel spare;
Hear but his soul above, and not his blood below.

6 ON THE GOVERNMENT

I think, I should have gone on, but that I was interrupted by a strange and terrible apparition; for there appeared to me (arising out of the earth [c], as I conceive) the figure of a man taller than a giant, or indeed than the shadow of any giant in the evening. His body was naked, but that nakedness adorned, or rather deformed all over, with several figures, after the manner of the antient Britons, painted upon it: and I perceived that most of them were the representation of the late battles in our civil wars, and (if I be not much mistaken) it was the battle of Naseby that was drawn upon his breast. His eyes were like burning bras, and there were three crowns of the same metal (as I guess) and that looked as red-hot too, upon his head [d]. He held in his right hand a sword that was yet bloody, and nevertheless the motto of it was, *Pax quaritur bello*; and in his left hand a thick book, upon the back of which was written in letters of gold, Acts, Ordinances, Protestations, Covenants, Engagements, Declarations, Remonstrances, &c.

Though this sudden, unusual, and dreadful object might have quelled a greater courage than mine, yet so it pleased God (for there is nothing bolder than a man in a vision) that I was not at all daunted; but asked him resolutely and briefly,

[c] *out of the earth*] i. e. from a low and plebeian original.

[d] The idea of this gigantic figure seems taken from the frontispiece to Hobbes' *Leviathan*.

“What

“What art thou?” And he said, “I am called the north-west principality, his highness, the protector of the common-wealth of England, Scotland, and Ireland, and the dominions belonging thereunto; for I am that angel, to whom the Almighty has committed the government of those three kingdoms, which thou seest from this place.” And I answered and said, “If it be so, Sir, it seems to me that for almost these twenty years past, your highness has been absent from your charge: for not only if any angel, but if any wise and honest man had since that time been our governor, we should not have wandered thus long in these laborious and endless labyrinths of confusion, but either not have entered at all into them, or at least have returned back ere we had absolutely lost our way; but instead of your highness, we have had since such a protector, as was his predecessor Richard the third to the king his nephew; for he presently slew the common-wealth, which he pretended to protect, and set up himself in the place of it: a little less guilty indeed in one respect, because the other slew an innocent, and this man did but murder a murderer [e]. Such a protector we have had as we would have been glad to have changed for an enemy, and rather received a constant Turk, than this every month’s apostate; such a protector, as man is to his flocks, which he sheers, and sells, or devours himself; and I would fain know, what the

[e] Meaning the *Commonwealth*.

8 ON THE GOVERNMENT

wolf, which he protects him from, could do more. Such a protector—" and as I was proceeding, my thoughts, his highness began to put on a displeased and threatening countenance, as men use to do when their dearest friends happen to be traduced in their company; which gave me the first rise of jealousy against him, for I did not believe that Cromwell among all his foreign correspondences had ever held any with angels. However, I was not hardened enough yet to venture a quarrel with him then; and therefore (as if I had spoken to the protector himself in White-hall) I desired him "that his highness would please to pardon me, if I had unwittingly spoken any thing to the disparagement of a person, whose relations to his highness I had not the honour to know."

At which he told me, "that he had no other concernment for his late highness, than as he took him to be the greatest man that ever was of the English nation, if not (said he) of the whole world; which gives me a just title to the defence of his reputation, since I now account myself, as it were, a naturalized English angel, by having had so long the management of the affairs of that country: And pray, countryman, (said he, very kindly and very flatteringly) for I would not have you fall into the general error of the world, that detests and decries so extraordinary a virtue, "What can be more extraordinary than that a person of mean birth, no fortune,

tune,

tune, no eminent qualities of body, which have sometimes, or of mind, which have often, raised men to the highest dignities, should have the courage to attempt, and the happiness to succeed in, so improbable a design, as the destruction of one of the most antient, and most solidly founded monarchies upon the earth? that he should have the power or boldness to put his prince and master to an open and infamous death? to banish that numerous, and strongly-allied family? to do all this under the name and wages of a parliament; to trample upon them too as he pleased, and spurn them out of doors, when he grew weary of them; to raise up a new and unheard-of monster out of their ashes; to stifle that in the very infancy, and set up himself above all things that ever were called sovereign in England; to oppress all his enemies by arms, and all his friends afterwards by artifice; to serve all parties patiently for a while, and to command them victoriously at last; to over-run each corner of the three nations, and overcome with equal facility both the riches of the south, and the poverty of the north; to be feared and courted by all foreign princes, and adopted a brother to the gods of the earth; to call together parliaments with a scroll of his pen, and scatter them again with the breath of his mouth; to be humbly and daily petitioned that he would please to be hired, at the rate of two millions a year, to be the master of those who had hired him before to be their servant; to have the es-

tates and lives of three kingdoms as much at his disposal, as was the little inheritance of his father, and to be as noble and liberal in the spending of them; and lastly (for there is no end of all the particulars of his glory) to bequeath all this with one word to his posterity; to die with peace at home, and triumph abroad; to be buried among kings, and with more than regal solemnity; and to leave a name behind him, not to be extinguished, but with the whole world; which, as it is now too little for his praises, so might have been too for his conquests, if the short line of his human life could have been stretched out to the extent of his immortal designs [f]?"

By this speech I began to understand perfectly well what kind of angel his pretended highness was; and having fortified myself privately with a short mental prayer, and with the sign of the cross (not out of any superstition to the sign, but as a recognition of my baptism [g] in Christ) I grew a little bolder, and replied in this

[f] Mr. Hume has inserted this character of Cromwell, but *altered*, as he says, in *some particulars from the original*, in his history of Great Britain.—I know not why he should think any *alterations* necessary. They are chiefly in the style, which surely wanted no improvement. Or, if it did, posterity would be more pleased to have this curious fragment transmitted to them in the author's own words, than in the choicest phrase of the historian.

[g] of my baptism] In virtue of which, he was bound to fight against sin, the world, and the devil.

manner;

manner ; “ I should not venture to oppose what you are pleased to say in commendation of the late great, and (I confess) extraordinary person, but that I remember Christ forbids us to give assent to any other doctrine but what himself has taught us, even though it should be delivered by an angel ; and if such you be, Sir, it may be you have spoken all this rather to try than to tempt my frailty ; for sure I am, that we must renounce or forget all the laws of the New and Old Testament, and those which are the foundation of both, even the laws of moral and natural honesty, if we approve of the actions of that man whom I suppose you commend by Irony.

There would be no end to instance in the particulars of all his wickedness : but to sum up a part of it briefly ; “ What can be more extraordinarily wicked, than for a person, such as yourself, qualify him rightly, to endeavour not only to exalt himself above, but to trample upon, all his equals and betters ? to pretend freedom for all men, and under the help of that pretence to make all men his servants ? to take arms against taxes of scarce two hundred thousand pounds a year, and to raise them himself to above two millions ? to quarrel for the loss of three or four ears, and strike off three or four hundred heads ? to fight against an imaginary suspicion of I know not what two thousand guards to be fetched for the king, I know not from whence, and to keep up for himself

no less than forty thousand? to pretend the defence of parliaments, and violently to dissolve all even of his own calling, and almost choosing? to undertake the reformation of religion, to rob it even to the very skin, and then to expose it naked to the rage of all sects and heresies? to set up counsels of rapine, and courts of murder? to fight against the king under a commission for him; to take him forceably out of the hands of those for whom he had conquered him; to draw him into his net, with protestations and vows of fidelity; and when he had caught him in it, to butcher him, with as little shame, as conscience, or humanity, in the open face of the whole world? to receive a commission for king and parliament, to murder (as I said) the one, and destroy no less impudently the other? to fight against monarchy when he declared for it, and declare against it when he contrived for it in his own person? to abase perfidiously and supplant ingratelully his own general [b] first, and afterwards most of those officers, who, with the loss of their honour, and hazard of their souls, had lifted him up to the top of his unreasonable ambitions? to break his faith with all enemies, and with all friends equally? and to make no less frequent use of the most solemn perjuries, than the looser sort of people do of customary oaths? to usurp three kingdoms without any shadow of the least pretensions, and to govern them as unjustly as he

[b] Sir T. Fairfax.

got

got them? to fet himself up as an idol (which we know, as St. Paul says, *in itself is nothing*) and make the very streets of London like the valley of Hinnon, by burning the bowels of men [i] as a sacrifice to his Molochship? to seek to entail this usurpation upon his posterity, and with it an endless war upon the nation? and lastly, by the severest judgment of Almighty God, to die hardened, and mad, and unrepentant, with the curses of the present age, and the detestation of all to succeed?"

Though I had much more to say (for the life of man is so short, that it allows not time enough to speak against a tyrant) yet because I had a mind to hear how my strange adversary would behave himself upon this subject, and to give even the devil (as they say) his right, and fair play in a disputation, I stopped here, and expected (not without the frailty of a little fear) that he should have broke into a violent passion in behalf of his favourite; but he on the contrary, very calmly, and with the dove-like innocency of a serpent that was not yet warmed enough to sting, thus replied to me;

[i] *By burning the bowels of men as a sacrifice, &c.]* He only means, that some persons suffered the customary death of traitors, under the Protector's government. But why then this tragical outcry on I know not what *sacrifice to Moloch*?—Cromwell was a tyrant, no doubt, but surely not a cruel, or *sanguinary* tyrant. In this, and some other instances, the author's resentment gets the better of his discretion.

34 ON THE GOVERNMENT

“ It is not so much out of my affection to that person whom we discourse of (whose greatness is too solid to be shaken by the breath of any oratory), as for your own sake (honest countryman), whom I conceive to err, rather by mistake than out of malice, that I shall endeavour to reform your uncharitable and unjust opinion. And, in the first place, I must needs put you in mind of a sentence of the most antient of the heathen divines, that you men are acquainted withal,

Ὀὕς ὄντωι ἀλαμπύνοω ἐν ἀνδράσιν ἐνχέλας θάνατος.

’Tis wicked with insulting feet to tread
Upon the monuments of the dead.

And the intention of the reproof there, is no less proper for this subject; for it is spoken to a person who was proud and insolent against those dead men, to whom he had been humble and obedient whilst they lived.”

Your highness may please (said I) to add the verse that follows, as no less proper for the subject :

Whom God’s just doom and their own sins have sent
Already to their punishment.

But I take this to be the rule in the case, that, when we fix any infamy upon deceased persons, it should not be done out of hatred to the dead, but out of love and charity to the living : that
the

the curses, which only remain in mens thoughts, and dare not come forth against tyrants (because they are tyrants) whilst they are so, may at least be for ever settled and engraven upon their memories, to deter all others from the like wickedness; which else, in the time of their foolish prosperity, the flattery of their own hearts, and of other mens tongues, would not suffer them to perceive. Ambition is so subtilt a tempter, and the corruption of human nature so susceptible of the temptation, that a man can hardly resist it, be he never so much forewarned of the evil consequences; much less if he find not only the concurrence of the present, but the approbation too of following ages, which have the liberty to judge more freely. The mischief of tyranny is too great, even in the shortest time that it can continue; it is endless and insupportable, if the example be to reign too; and if a Lambert must be invited to follow the steps of a Cromwell, as well by the voice of honour, as by the sight of power and riches. Though it may seem to some fantastically, yet was it wisely done of the Syracusans, to implead with the forms of their ordinary justice, to condemn, and destroy even the statues of all their tyrants; if it were possible to cut them out of all history, and to extinguish their very names, I am of opinion that it ought to be done; but since they have left behind them too deep wounds to be ever closed up without a scar, at least let us set such a mark upon their memory,

memory, that men of the same wicked inclinations may be no less affrighted with their lasting ignominy, than enticed by their momentary glories. And that your highness may perceive, that I speak not all this out of any private animosity against the person of the late Protector, I assure you upon my faith, that I bear no more hatred to his name, than I do to that of Marius or Sylla, who never did me, or any friend of mine, the least injury; and with that, transported by a holy fury, I fell into this sudden rapture:

1.

Curst be the man (what do I wish? as though
The wretch already were not so;
But curst on let him be) who thinks it brave
And great, his country [*k*] to enslave.
Who seeks to overpoise alone
The balance of a nation:
Against the whole but naked state,
Who in his own light scale makes up with arms the
weight.

2.

Who of his nation loves to be the first,
Though at the rate of being worst.

[*k*] *Country*] This word, in the sense of *patria*, or as including in it the idea of a *civil constitution*, is always spelt by Mr. Cowley, I observe, with an *e* before *y*,—country;—in the sense of *rus*, without an *e*—country;—and this distinction, for the sake of perspicuity, may be worth preserving.

Who

Who would be rather a great monster, than
 A well-proportioned man.
 The son of earth with hundred hands
 Upon his three-pil'd mountain stands,
 Till thunder strikes him from the sky ;
 The son of earth again in his earth's womb does lie.

3.

What blood, confusion, ruin, to obtain
 A short and miserable reign !
 In what oblique and humble creeping wise
 Does the mischievous serpent rise !
 But even his forked tongue strikes dead,
 When he has rear'd up his wicked head,
 He murders with his mortal frown,
 A basilisk he grows, if once he get a crown.

4.

But no guards can oppose assaulding fears,
 Or undermining tears,
 No more than doors, or close-drawn curtains keep
 The swarming dreams out, when we sleep.
 That bloody conscience, too, of his
 (For, oh, a rebel red-coat 'tis)
 Does here his early hell begin,
 He sees his slaves without, his tyrant feels within.

5.

Let, gracious God, let never more thine hand
 Lift up this rod against our land.
 A tyrant is a rod and serpent too,
 And brings worse plagues than Egypt knew.
 What rivers stain'd with blood have been !
 What storm and hail-shot have we seen !
 What sores deform'd the ulcerous state !
 What darkness, to be felt, has buried us of late !

6. How

declaiming against the word Tyrant, I must have had patience for half a dozen hours, till you had tired yourself as well as me. But pray, countreyman, to avoid this sciomachy, or imaginary combat with words, let me know, Sir, what you mean by the name of tyrant, for I remember that among your ancient authors, not only all kings, but even Jupiter himself (your *juvens pater*) is so termed; and perhaps, as it was used formerly in a good sense, so we shall find it, upon better consideration, to be still a good thing for the benefit and peace of mankind; at least it will appear whether your interpretation of it may be justly applied to the person, who is now the subject of our discourse."

"I call him (said I) a tyrant, who either intrudes himself forcibly into the government of his fellow-citizens without any legal authority over them; or who, having a just title to the government of a people, abuses it to the destruction, or tormenting of them. So that all tyrants are at the same time usurpers, either of the whole, or at least of a part, of that power which they assume to themselves; and no less are they to be accounted rebels, since no man can usurp authority over others, but by rebelling against them who had it before, or at least against those laws which were his superiors; and in all these senses, no history can afford us a more evident example of tyranny, or more out of all possibility of excuse, or palliation, than that of the person

person whom you are pleased to defend, whether we consider his reiterated rebellions against all his superiors, or his usurpation of the supreme power to himself, or his tyranny in the exercise of it; and, if lawful princes have been esteemed tyrants by not containing themselves within the bounds of those laws which have been left them, as the sphere of their authority, by their forefathers, what shall we say of that man, who, having by right no power at all in this nation, could not content himself with that which had satisfied the most ambitious of our princes? nay, not with those vastly extended limits of sovereignty, which he (disdaining all that had been prescribed and observed before) was pleased (but of great modesty) to set to himself; not abstaining from rebellion and usurpation even against his own laws, as well as those of the nation?"

"Hold, friend, (said his highness, pulling me by my arm) for I see your zeal is transporting you again; whether the Protector were a tyrant in the exorbitant exercise of his power, we shall see anon; it is requisite to examine, first, whether he were so in the usurpation of it. And I say, that not only he, but no man else, ever was, or can be so; and that for these reasons. First, because all power belongs only to God, who is the source and fountain of it, as kings are of all honours in their dominions. Princes are but his viceroys in the little provinces of this world, and to some he gives their
places

places for a few years, to some for their lives, and to others (upon ends or deserts best known to himself, or merely for his undisputable good pleasure) he bestows, as it were, leases upon them, and their posterity, for such a date of time as is prefixed in that patent of their destiny, which is not legible to you men below. Neither is it more unlawful for Oliver to succeed Charles in the kingdom of England, when God so disposes of it, than it had been for him to have succeeded the Lord Strafford in the lieutenancy of Ireland, if he had been appointed to it by the king then reigning. Men are in both the cases obliged to obey him, whom they see actually invested with the authority by that sovereign from whom he ought to derive it, without disputing or examining the causes, either of the removal of the one, or the preferment of the other. Secondly, because all power is attained either by the election and consent of the people (and that takes away your objection of forcible intrusion); or else, by a conquest of them (and that gives such a legal authority as you mention to be wanting in the usurpation of a tyrant); so that either this title is right, and then there are no usurpers, or else it is a wrong one, and then there are none else but usurpers, if you examine the original pretences of the princes of the world. Thirdly, (which, quitting the dispute in general, is a particular justification of his highness) the government of England was totally broken and dissolved, and extinguished

tinguished by the confusions of a civil war; so that his highness could not be accused to have possessed himself violently of the ancient building of the commonwealth, but to have prudently and peaceably built up a new one out of the ruins and ashes of the former; and he who, after a deplorable shipwreck, can with extraordinary industry gather together the dispersed and broken planks and pieces of it, and with no less wonderful art and felicity so rejoin them as to make a new vessel more tight and beautiful than the old one, deserves, no doubt, to have the command of her (even as his highness had) by the desire of the seamen and passengers themselves. And do but consider, lastly, (for I omit a multitude of weighty things, that might be spoken upon this noble argument) do but consider seriously and impartially with yourself, what admirable parts of wit and prudence, what indefatigable diligence and invincible courage, must of necessity have concurred in the person of that man, who, from so contemptible beginnings (as I observed before), and through so many thousand difficulties, was able not only to make himself the greatest and most absolute monarch of this nation; but to add to it the entire conquest of Ireland and Scotland (which the whole force of the world joined with the Roman virtue could never attain to), and to crown all this with illustrious and heroical undertakings, and successes upon all our foreign enemies; do but (I say again) consider this, and you will
confess,

confess, that his prodigious merits were a better title to imperial dignity, than the blood of an hundred royal progenitors ; and will rather lament that he lived not to overcome more nations, than envy him the conquest and dominion of these."

"Whoever you are (said I, my indignation making me somewhat bolder), your discourse (methinks) becomes as little the person of a tutelar angel, as Cromwell's actions did that of a Protector. It is upon these principles, that all the great crimes of the world have been committed, and most particularly those which I have had the misfortune to see in my own time, and in my own countrey. If these be to be allowed, we must break up human society, retire into woods, and equally there stand upon our guards against our brethren mankind, and our rebels the wild beasts. For, if there can be no usurpation upon the rights of a whole nation, there can be none most certainly upon those of a private person ; and, if the robbers of countreys be God's vicegerents, there is no doubt but the thieves and banditos, and murderers, are his under officers. It is true which you say, that God is the source and fountain of all power, and it is no less true, that he is the creator of serpents, as well as angels ; nor does his goodness fail of its ends even in the malice of his own creatures. What power he suffers the devil to exercise in this world, is too apparent by our daily experience,

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ence, and by nothing more than the late monstrous iniquities which you dispute for, and patronize in England; but would you infer from thence, that the power of the devil is a just and lawful one, and that all men ought, as well as most men do, obey him? God is the fountain of all powers; but some flow from the right hand (as it were) of his goodness, and others from the left hand of his justice; and the world, like an island between these two rivers, is sometimes refreshed and nourished by the one, and sometimes over-run and ruined by the other; and (to continue a little farther the allegory) we are never overwhelmed with the latter, till either by our malice or negligence we have stopped and dammed up the former.

But to come a little closer to your argument, or rather the image of an argument, your similitude; if Cromwell had come to command in Ireland in the place of the late Lord Strafford, I should have yielded obedience, not for the equipage, and the strength, and the guards which he brought with him, but for the commission which he should first have shewed me from our common sovereign that sent him; and, if he could have done that from God Almighty, I would have obeyed him too in England; but that he was so far from being able to do, that, on the contrary, I read nothing but commands, and even public proclamations, from God Almighty, not to admit him.

Your

Your second argument is, that he had the same right for his authority, that is the foundation of all others, even the right of conquest. Are we then so unhappy as to be conquered by the person, whom we hired at a daily rate, like a labourer, to conquer others for us? did we furnish him with arms, only to draw and try upon our enemies (as we, it seems, falsely thought them), and keep them for ever sheathed in the bowels of his friends? did we fight for liberty against our prince, that we might become slaves to our servant? This is such an impudent pretence, as neither he nor any of his flatterers for him had ever the face to mention. Though it can hardly be spoken or thought of without passion, yet I shall, if you please, argue it more calmly than the case deserves.

The right certainly of conquest can only be exercised upon those, against whom the war is declared, and the victory obtained. So that no whole nation can be said to be conquered but by foreign force. In all civil wars, men are so far from stating the quarrel against their countrey, that they do it only against a person or party, which they really believe, or at least pretend, to be pernicious to it; neither can there be any just cause for the destruction of a part of the body, but when it is done for the preservation and safety of the whole. It is our countrey that raises men in the quarrel, our countrey that arms, our countrey that pays them, our countrey that

that authorises the undertaking, and by that distinguishes it from rapine and murder; lastly, it is our country that directs and commands the army, and is indeed their general, So that to say, in civil wars, that the prevailing party conquers their country, is to say, the country conquers itself. And, if the general only of that party be the conqueror, the army by which he is made so, is no less conquered than the army which is beaten, and have as little reason to triumph in that victory, by which they lose both their honour and liberty. So that, if Cromwell conquered any party, it was only that against which he was sent; and what that was, must appear by his commission. It was (says that) against a company of evil counsellors, and disaffected persons, who kept the king from a good intelligence and conjunction with his people. It was not then against the people. It is so far from being so, that even of that party which was beaten, the conquest did not belong to Cromwell, but to the parliament which employed him in their service, or rather indeed to the king and parliament, for whose service (if there had been any faith in mens vows and protestations) the wars were undertaken. Merciful God! did the right of this miserable conquest remain then in his majesty; and didst thou suffer him to be destroyed with more barbarity, than if he had been conquered even by Savages and Cannibals? was it for King and parliament that we fought; and has it fared with them
just

just as with the army which we fought against, the one part being slain, and the other fled? It appears therefore plainly, that Cromwell was not a conqueror, but a thief and robber of the rights of the king and parliament, and an usurper upon those of the people. I do not here deny conquest to be sometimes (though it be very rarely) a true title; but I deny this to be a true conquest. Sure I am, that the race of our princes came not in by such a one. One nation may conquer another sometimes justly; and if it be unjustly, yet still it is a true conquest, and they are to answer for the injustice only to God Almighty (having nothing else in authority above them), and not as particular rebels to their country, which is, and ought always to be, their superior and their Lord. If perhaps we find usurpation instead of conquest in the original titles of some royal families abroad (as no doubt there have been many usurpers before ours, though none in so impudent and execrable a manner), all I can say for them is, that their title was very weak, till, by length of time, and the death of all juster pretenders, it became to be the true, because it was the only one.

Your third defence of his highness (as your highness pleases to call him) enters in most seasonably after his pretence of conquest; for then a man may say any thing. The government was broken; who broke it? It was dissolved; who dissolved it? It was extinguished; who

was it but Cromwell, who not only put out the light, but cast away even the very snuff of it? As if a man should murder a whole family, and then possess himself of the house, because it is better that he, than that only rats, should live there. Jesus God! (said I, and at that word I perceived my pretended angel to give a start and trembled, but I took no notice of it, and went on) this were a wicked pretension, even though the whole family were destroyed; but the heirs (blessed be God) are yet surviving, and likely to out-live all heirs of their dispossessors, besides their infamy. *Rode, caper, vitem, &c.* There will be yet wine enough left for the sacrifice of those wild beasts, that have made so much spoil in the vineyard. But did Cromwell think, like Nero, to set the city on fire, only that he might have the honour of being founder of a new and more beautiful one? He could not have such a shadow of virtue in his wickedness; he meant only to rob more securely and more richly in midst of the combustion; he little thought then that he should ever have been able to make himself master of the palace, as well as plunder the goods of the commonwealth. He was glad to see the public vessel (the sovereign of the seas) in as desperate a condition as his own little canoe, and thought only with some scattered planks of that great shipwreck to make a better fisherboat for himself. But when he saw that, by the drowning of the master (whom he himself treacherously knocked on the head,

as he was swimming for his life), by the flight and dispersion of others, and cowardly patience of the remaining company, that all was abandoned to his pleasure, with the old hulk and new mis-shapen and disagreeing pieces of his own, he made up with much ado that piratical vessel which we have seen him command, and which, how tight indeed it was, may best be judged by its perpetual leaking.

First then (much more wicked than those foolish daughters in the fable, who cut their old father into pieces, in hope by charms and witchcraft to make him young and lusty again), this man endeavoured to destroy the building, before he could imagine in what manner, with what materials, by what workmen, or what architect, it was to be rebuilt. Secondly, if he had dreamed himself to be able to revive that body which he had killed, yet it had been but the insupportable insolence of an ignorant mountebank; and thirdly (which concerns us nearest), that very new thing which he made out of the ruins of the old, is no more like the original, either for beauty, use, or duration, than an artificial plant, raised by the fire of a chemist, is comparable to the true and natural one which he first burnt, that out of the ashes of it he might produce an imperfect similitude of his own making.

Your last argument is such (when reduced to syllogism), that the major proposition of it would make strange work in the world, if it were received for truth; to wit, that he who has the best parts in a nation, has the right of being king over it. We had enough to do here of old with the contention between two branches of the same family: what would become of us, when every man in England should lay his claim to the government? And truly, if Cromwell should have commenced his plea, when he seems to have begun his ambition, there were few persons besides that might not at the same time have put in theirs too. But his deserts, I suppose, you will date from the same term that I do his great demerits, that is, from the beginning of our late calamities, (for, as for his private faults before, I can only wish, and that with as much charity to him as to the public, that he had continued in them till his death, rather than changed them for those of his latter days); and therefore we must begin the consideration of his greatness from the unlucky æra of our own misfortunes, which puts me in mind of what was said less truly of Pompey the great, *Nostrâ miseriâ magnus es*. But, because the general ground of your argumentation consists in this, that all men who are the effecters of extraordinary mutations in the world, must needs have extraordinary forces of nature by which they are enabled to turn about, as they please, so great a wheel; I shall speak first a few words upon

upon this universal proposition, which seems so reasonable, and is so popular, before I descend to the particular examination of the eminences of that person which is in question.

I have often observed (with all submission and resignation of spirit to the inscrutable mysteries of Eternal Providence), that, when the fulness and maturity of time is come that produces the great confusions and changes in the world, it usually pleases God to make it appear, by the manner of them, that they are not the effects of human force or policy, but of the divine justice and predestination; and, though we see a man, like that which we call Jack of the clock-house, striking, as it were, the hour of that fulness of time, yet our reason must needs be convinced, that his hand is moved by some secret, and, to us who stand without, invisible direction. And the stream of the current is then so violent, that the strongest men in the world cannot draw up against it, and none are so weak, but they may sail down with it. These are the spring tides of public affairs, which we see often happen, but seek in vain to discover any certain causes:

— Omnia fluminis

Ritu fereuntur, nunc medio alveo

Cum pace delabentis Etruscum

In mare, nunc lapides adesos,

Stirpesque raptas, & pecus & domos

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Volventis una, non sine montium

Clamore, vicinæque sylvæ;

Quum fera diluvies quietos

Irritat amnes—

Hor. Carm. iii. 29.

And one man then, by maliciously opening all the sluices, that he can come at, can never be the sole author of all this (though he may be as guilty as if really he were, by intending and imagining to be so); but it is God that breaks up the flood gates of so general a deluge, and all the art then and industry of mankind is not sufficient to raise up dikes and ramparts against it. In such a time it was as this, that not all the wisdom and power of the Roman senate, nor the wit and eloquence of Cicero, nor the courage and virtue of Brutus, was able to defend their country or themselves against the unexperienced rashness of a beardless boy, and the loose rage of a voluptuous madman [1]. The valour and prudent counsels on the one side are made fruitless, and the errors and cowardice on the other harmless, by unexpected accidents. The one general saves his life, and gains the whole world, by a very dream; and the other loses both at once, by a little mistake of the shortness of his sight [m]. And though this be

[1] —a beardless boy—and voluptuous madman.]
Octavius and Antony.

[m] —a dream—and the shortness of his sight.]
It was owing to a dream of his physician, that Octavius

be not always so, for we see that, in the translation of the great monarchies from one to another, it pleased God to make choice of the most eminent men in nature, as Cyrus, Alexander, Scipio and his contemporaries, for his chief instruments and actors in so admirable a work (the end of this being, not only to destroy or punish one nation, which may be done by the worst of mankind, but to exalt and bless another, which is only to be effected by great and virtuous persons); yet, when God only intends the temporary chastisement of a people, he does not raise up his servant Cyrus (as he himself is pleased to call him), or an Alexander (who had as many virtues to do good, as vices to do harm); but he makes the Massanellos, and the Johns of Leyden, the instruments of his vengeance, that the power of the Almighty might be more evident by the weakness of the means which he chooses to demonstrate it. He did not assemble the serpents and the monsters of Africa to correct the pride of the Egyptians; but called for his armies of locusts out of Æthiopia, and formed new ones of vermin out of the very dust; and because you see a whole countrey destroyed by these, will you argue from thence they must

vius saved his life (by quitting his tent, where he was sick, in a critical moment), and assisted at the battle of Philippi, which *gained him the whole world*: Cassius's death, and the ill success at Philippi, was owing to a mistake, which this general fell into; by *the shortness of his fight*.

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needs have had both the craft of foxes, and the courage of lions?

It is easy to apply this general observation to the particular case of our troubles in England : and that they seem only to be meant for a temporary chastisement of our sins, and not for a total abolishment of the old, and introduction of a new government, appears probably to me from these considerations, as far as we may be bold to make a judgment of the will of God in future events. First, because he has suffered nothing to settle or take root in the place of that, which hath been so unwisely and unjustly removed, that none of these untempered mortars can hold out against the next blast of wind, nor any stone stick to a stone, till that which these foolish builders have refused be made again the head of the corner. For, when the indisposed and long-tormented common-wealth has wearied and spent itself almost to nothing, with the chargeable, various, and dangerous experiments of several mountebanks, it is to be supposed, it will have the wit at last to send for a true physician, especially when it sees (which is the second consideration) most evidently (as it now begins to do, and will do every day more and more, and might have done perfectly long since) that no usurpation (under what name or pretext soever) can be kept up without open force, nor force without the continuance of those oppressions upon the people, which will at last tire out their patience,

silence, though it be great, even to stupidity. They cannot be so dull (when poverty and hunger begins to whet their understanding) as not to find out this no extraordinary mystery, that it is madness in a nation to pay three millions a year for the maintaining of their servitude under tyrants, when they might live free for nothing under their princes. This, I say, will not always lie hid, even to the slowest capacities; and the next truth they will discover afterwards, is; that a whole people can never have the will, without having at the same time the power, to redeem themselves. Thirdly, it does not look (methinks) as if God had forsaken the family of that man, from whom he has raised up five children, of as eminent virtue, and all other commendable qualities, as ever lived perhaps (for so many together, and so young) in any other family in the whole world. Especially, if we add hereto this consideration, that, by protecting and preserving some of them already through as great dangers as ever were past with safety, either by prince or private person, he has given them already (as we may reasonably hope it to be meant) a promise and earnest of his future favours. And lastly (to return closely to the discourse from which I have a little digressed) because I see nothing of those excellent parts of nature, and mixture of merit with their vices, in the late disturbers of our peace and happiness, that uses to be found in the persons of those who are born for the erection of new empires.

And,

And, I confess, I find nothing of that kind, no not any shadow (taking away the false light of some prosperity) in the man whom you extol for the first example of it. And certainly, all virtues being rightly divided into moral and intellectual, I know not how we can better judge of the former, than by mens actions, or of the latter, than by their writings or speeches. As for these latter (which are least in merit, or rather which are only the instruments of mischief, where the other are wanting) I think you can hardly pick out the name of a man who ever was called great, besides him we are now speaking of, who never left the memory behind him of one wise or witty apothegm even amongst his domestic servants or greatest flatterers. That little in print, which remains upon a sad record for him, is such, as a satire against him would not have made him say, for fear of transgressing too much the rules of probability. I know not what you can produce for the justification of his parts in this kind, but his having been able to deceive so many particular persons, and so many whole parties; which if you please to take notice of, for the advantage of his intellectuals, I desire you to allow me the liberty to do so too, when I am to speak of his morals. The truth of the thing is this, that if craft be wisdom, and dissimulation wit, (assisted both and improved with hypocrisies and perjuries) I must not deny him to have been singular in both; but so gross was the manner in which he made use
of

of them, that as wise men ought not to have believed him at first, so no man was fool enough to believe him at last; neither did any man seem to do it, but those who thought they gained as much by that dissembling, as he did by his. His very acts of godliness grew at last as ridiculous, as if a player, by putting on a gown, should think he represented excellently a woman, though his beard at the same time were seen by all the spectators. If you ask me, why they did not hiss, and explode him off the stage, I can only answer, that they durst not do so, because the actors and the door-keepers were too strong for the company. I must confess that by these arts (how grossly soever managed, as by hypocritical praying, and silly preaching, by unmanly tears and whinings, by falsehoods and perjuries even diabolical) he had at first the good-fortune (as men call it, that is the ill-fortune) to attain his ends; but it was because his ends were so unreasonable, that no human reason could foresee them; which made them, who had to do with him, believe, that he was rather a well-meaning and deluded bigot, than a crafty and malicious impostor: that these arts were helped by an indefatigable industry (as you term it). I am so far from doubting, that I intended to object that diligence, as the worst of his crimes. It makes me almost mad, when I hear a man commended for his diligence in wickedness. If I were his son, I should wish to God he had been a more lazy person, and that we might have found him sleeping

sleeping at the hours when other men are ordinarily waking, rather than waking for those ends of his when other men were ordinarily asleep. How diligent the wicked are, the Scripture often tells us; *Their feet run to evil; and they make haste to shed innocent blood*, Isai. lix. 7. *He travels with iniquity*, Psal. vii. 14. *He deviseth mischief upon his bed*, Psal. xxxiv. 4. *They search out iniquity, they accomplish a diligent search*, Psal. lxiv. 6. and in a multitude of other places. And would it not seem ridiculous, to praise a wolf for his watchfulness, and for his indefatigable industry in ranging all night about the countrey, whilst the sheep, and perhaps the shepherd, and perhaps the very dogs too, are all asleep?

The Chartreux wants the warning of a bell
To call him to the duties of his cell;
There needs no noise at all to awaken sin,
Th' adulterer and the thief his larum has within.

And, if the diligence of wicked persons be so much to be blamed, as that it is only an emphasis and exaggeration of their wickedness, I see not how their courage can avoid the same censure. If the undertaking bold, and vast, and unreasonable designs can deserve that honourable name, I am sure, Faux, and his fellow gunpowder friends, will have cause to pretend, though not an equal, yet at least the next place of honour; neither can I doubt but, if they too had succeeded, they would have found their applauders and admirers. It was bold unquestionably

OF OLIVER CROMWELL.

tionably for a man, in defiance of all human and divine laws (and with so little probability of a long impunity), so publicly and so outrageously to murder his master; it was bold with much insolence and affront to expel and dispossess all the chief partners of his guilt, and create a new order of his power; it was bold to violate so openly and so scornfully all acts and constitutions of parliament, and afterwards even of his own making; it was bold to assume the authority of a king, and bolder yet of breaking, so many engagements; it was bold to trample upon the conscience of his own, and provoke that of neighbouring countries; it was bold, I say above all boldnesses, to usurp this tyranny himself; and impudent above all impudences to endeavour to transmit it to his posterity. But this boldness is so far from being a sign of really courage (which dares not transgress the rules of any other virtue), that it is only a demonstration of brutish madness or diabolical possession. In both which last cases there used frequent examples to appear, of such extraordinary force may justly seem more wonderful and astonishing than the actions of Cromwell; neither is it strange to believe that a whole nation should not be able to govern him and a mad army, that five or six men should not be strong enough to bind a distracted girl. There is no man who succeeds in one wickedness, but it gives him boldness to attempt a greater. It was because of Nero to kill his mother, and all

chief nobility of the empire; it was boldly done, to set the metropolis of the whole world on fire, and undauntedly play upon his harp whilst he saw it burning; I could reckon up five hundred boldnesses of that great person (for why should not he, too, be called so?) who wanted, when he was to die, that courage which could hardly have failed any woman in the like necessity.

It would look (I must confess) like envy, or too much partiality, if I should say that personal kind of courage had been deficient in the man we speak of; I am confident it was not: and yet I may venture, I think, to affirm, that no man ever bore the honour of so many victories, at the rate of fewer wounds or dangers of his own body; and though his valour might perhaps have given him a just pretension to one of the first charges in an army, it could not certainly be a sufficient ground for a title to the command of three nations.

What then shall we say? that he did all this by witchcraft? He did so, indeed, in a great measure, by a sin that is called like it in the scriptures. But, truly and unpassionately reflecting upon the advantages of his person, which might be thought to have produced those of his fortune, I can espy no other but extraordinary diligence and infinite dissimulation; and believe he was exalted above his nation, partly by his own faults, but chiefly for ours.

We

We have brought him thus briefly (not through all his labyrinths) to the supreme usurped authority; and because you say it was great pity he did not live to command more kingdoms, be pleased to let me represent to you in a few words, how well I conceive he governed these. And we will divide the consideration into that of his foreign, and domestic actions. The first of his foreign, was a peace with our brethren of Holland (who were the first of our neighbours that God chastised for having had so great a hand in the encouraging and abetting our troubles at home): who would not imagine at first glimpse that this had been the most virtuous and laudable deed, that his whole life could have made any parade of? but no man can look upon all the circumstances, without perceiving, that it was purely the sale and sacrificing of the greatest advantages that this country could ever hope, and was ready to reap, from a foreign war, to the private interests of his covetousness and ambition, and the security of his new and unsettled usurpation. No sooner is that danger past, but this Beatus Pacificus is kindling a fire in the northern world, and carrying a war two thousand miles off westward. Two millions a year (besides all the vales of his protectorship) is as little capable to suffice now either his avarice or prodigality, as the two hundred pounds were, that he was born to. He must have his prey of the whole Indies both by sea and land, this great alligator. To satisfy our Anti-Solomon (who has made
silver

silver almost as rare as gold, and gold as precious stones in his new Jerusalem) we must go, ten thousand of his slaves, to fetch him riches from his fantastical Ophir. And, because his flatterers brag of him as the most fortunate prince (the Faustus, as well as Sylla, of our nation, whom God never forsook in any of his undertakings), I desire them to consider, how, since the English name was ever heard of, it never received so great and so infamous a blow as under the imprudent conduct of this unlucky Faustus; and herein let me admire the justice of God in this circumstance, that they who had enslaved their country (though a great army, which I wish may be observed by ours with trembling), should be so shamefully defeated by the hands of forty slaves. It was very ridiculous to see how prettily they endeavoured to hide this ignominy under the great name of the conquest of Jamaica, as if a defeated army should have the impudence to brag afterwards of the victory, because, though they had fled out of the field of battle, yet they quartered that night in a village of the enemies. The war with Spain was a necessary consequence of this folly; and how much we have gotten by it, let the custom-house and exchange inform you; and, if he please to boast of the taking a part of the silver fleet (which indeed nobody else but he, who was the sole gainer, has cause to do), at least, let him give leave to the rest of the nation (which is the only loser).

loser) to complain of the loss of twelve hundred of her ships.

But because it may here perhaps be answered, that his successes nearer home have extinguished the disgrace of so remote miscarriages, and that Dunkirk ought more to be remembered for his glory, than St. Domingo for his disadvantage; I must confess, as to the honour of the English courage, that they were not wanting upon that occasion (excepting only the fault of serving at least indirectly against their master), to the upholding of the renown of their warlike ancestors. But for his particular share of it, who sat still at home, and exposed them so frankly abroad, I can only say, that, for less money than he in the short time of his reign exacted from his fellow-subjects, some of our former princes (with the daily hazard of their own persons) have added to the dominion of England, not only one town, but even a greater kingdom than itself. And this being all considerable as concerning his enterprises abroad, let us examine, in the next place, how much we owe him for his justice and good government at home.

And first he found the commonwealth (as they then called it) in a ready stock of about 800,000 pounds; he left the commonwealth (as he had the impudent raillery still to call it) some two millions and an half in debt. He found our trade very much decayed indeed, in comparison
of

of the golden times of our late princes; he left it as much again more decayed than he found it: and yet not only no prince in England, but no tyrant in the world, ever sought out more base or infamous means to raise monies. I shall only instance in one that he put in practice, and another that he attempted, but was frightened from the execution (even he) by the infamy of it. That which he put in practice was decimation; which was the most impudent breach of all public faith that the whole nation had given, and all private capitulations which himself had made, as the nation's general and servant, that can be found out (I believe) in all history, from any of the most barbarous generals of the most barbarous people. Which because it has been most excellently and most largely laid open by a whole book [n] written upon that subject, I shall only desire you here to remember the thing in general, and to be pleased to look upon that author, when you would recollect all the particulars and circumstances of the iniquity. The other design of raising a present sum of money, which he violently pursued, but durst not put in execution, was by the calling in and establishment of the Jews at London; from which he was rebuted by the universal outcry of the divines, and even of the citizens too, who took it ill, that a considerable number at least amongst themselves

[n] *a whole book*] I cannot tell what book is here meant.

were

were not thought Jews enough by their own Herod. And for this design, they say, he invented (oh Antichrist! *Πονηρὸς* and *ὁ Πονηρὸς*!) to sell St. Paul's to them for a synagogue, if their purses and devotions could have reached to the purchase. And this, indeed, if he had done only to reward that nation which had given the first noble example of crucifying their king, it might have had some appearance of gratitude, but he did it only for love of their Mammon; and would have sold afterwards for as much more St. Peter's (even as his own Westminster) to the Turks for a *mosquito*. Such was his extraordinary piety to God, that he desired he might be worshiped in all manners, excepting only that heathenish way of the Common-prayer-book. But what do I speak of his wicked inventions for getting money; when every penny, that for almost five years he took every day from every man living in England, Scotland, and Ireland, was as much robbery, as if it had been taken by a thief upon the highways? Was it not so? or can any man think that Cromwell, with the assistance of his forces and moss-troopers, had more right to the command of all mens purses, than he might have had to any one's, whom he had met and been too strong for upon a road? And yet, when this came in the case of Mr. Coney, to be disputed by a legal trial, he (which was the highest act of tyranny that ever was seen in England) not only discouraged and threatened, but violently imprisoned the council of the plaintiff; that is, he

he shut up the law itself close prisoner, that no man might have relief from, or access to it. And it ought to be remembered, that this was done by those men, who a few years before had so bitterly decried, and openly opposed, the king's regular and formal way of proceeding in the trial of a little ship-money.

But, though we lost the benefit of our old courts of justice, it cannot be denied that he set up new ones; and such they were, that as no virtuous prince before would, so no ill one durst erect. What, have we lived so many hundred years under such a form of justice as has been able regularly to punish all men that offended against it; and is it so deficient just now, that we must seek out new ways how to proceed against offenders? The reason, which can only be given in nature for a necessity of this, is, because those things are now made crimes, which were never esteemed so in former ages; and there must needs be a new court set up to punish that, which all the old ones were bound to protect and reward. But I am so far from declaiming (as you call it) against these wickednesses (which, if I should undertake, to do, I should never get to the peroration), that you see I only give a hint of some few, and pass over the rest, as things that are too many to be numbered, and must only be weighed in gross. Let any man shew me (for though I pretend not to much reading, I will defy him in all history), let any
man

man shew me (I say) an example of any nation in the world (though much greater than ours), where there have, in the space of four years, been made so many prisoners, only out of the endless jealousies of one tyrant's guilty imagination. I grant you, that Marius and Sylla, and the accursed triumvirate after them, put more people to death ; but the reason, I think, partly was, because in those times that had a mixture of some honour with their madness, they thought it a more civil revenge against a Roman, to take away his life, than to take away his liberty. But truly in the point of murder too, we have little reason to think that our late tyranny has been deficient to the examples that have ever been set it in other countries. Our judges and our courts of justice have not been idle : and, to omit the whole reign of our late king (till the beginning of the war), in which no drop of blood was ever drawn but from two or three ears, I think the longest time of our worst princes scarce saw many more executions, than the short one of our blest reformer. And we saw, and smelt in our open streets (as I marked to you at first), the broiling of human bowels as a burnt offering of a sweet savour to our idol ; but all murdering, and all torturing (though after the subtlest invention of his predecessors of Sicily), is more humane and more supportable, than his selling of Christians, Englishmen, gentlemen ; his selling of them (oh monstrous ! oh incredible !) to be slaves in America. If his whole life could
be

be reproached with no other action, yet this alone would weigh down all the multiplicity of crimes in any of our tyrants; and I dare only touch, without stopping or insisting upon so insolent and so execrable a cruelty, for fear of falling into so violent (though a just) passion, as would make me exceed that temper and moderation, which I resolve to observe in this discourse with you.

These are great calamities; but even these are not the most insupportable that we have endured; for so it is, that the scorn, and mockery, and insultings of an enemy, are more painful than the deepest wounds of his serious fury. This man was wanton and merry (unwittily and ungracefully merry) with our sufferings: he loved to say and do senseless and fantastical things, only to shew his power of doing or saying any thing. It would ill besit mine, or any civil mouth, to repeat those words which he spoke concerning the most sacred of our English laws, the Petition of Right, and Magna Charta. To-day, you should see him ranting so wildly, that nobody durst come near him; the morrow, flinging of cushions, and playing at snow-balls, with his servants. This month, he assembles a parliament, and professes himself with humble tears to be only their servant and their minister; the next month, he swears by the living God, that he will turn them out of doors, and he does so, in his princely way of threatening

threatening, bidding them, Turn the buckles of their girdles behind them. The representative of whole, nay of three whole nations, was in his esteem so contemptible a meeting, that he thought the affronting and expelling of them to be a thing of so little consequence, as not to deserve that he should advise with any mortal man about it. What shall we call this? boldness, or brutishness? rashness, or phrensy? There is no name can come up to it; and therefore we must leave it without one. Now a parliament must be chosen in the new manner, next time in the old form, but all cashiered still after the newest mode. Now he will govern by major-generals, now by one house, now by another house, now by no house; now the freak takes him, and he makes seventy peers of the land at one clap (*extempore*, and *stans pede in uno*); and, to manifest the absolute power of the potter, he chooses not only the worst clay he could find, but picks up even the dirt and mire, to form out of it his vessels of honour. It was said antiently of Fortune, that when she had a mind to be merry and to divert herself, she was wont to raise up such kind of people to the highest dignities. This son of Fortune, Cromwell (who was himself one of the primest of her jests) found out the true *baut-goust* of this pleasure, and rejoiced in the extravagance of his ways, as the fullest demonstration of his uncontrollable sovereignty. Good God! What have we seen? and what have we suffered? what do all these actions signify? what

50 ON THE GOVERNMENT

do they say aloud to the whole nation, but this (even as plainly as if it were proclaimed by heralds through the streets of London), “ You are slaves and fools, and so I will use you ?”

These are briefly a part of those merits which you lament to have wanted the reward of more kingdoms, and suppose that, if he had lived longer, he might have had them : which I am so far from concurring to, that I believe his seasonable dying to have been a greater good-fortune to him, than all the victories and prosperities of his life. For he seemed evidently (methinks)* to be near the end of his deceitful glories ; his own army grew at last as weary of him as the rest of the people ; and I never passed of late before his palace (his, do I call it ? I ask God and the king pardon), but I never passed of late before Whitehall, without reading upon the gate of it, *Mene, Mene, Tekel, Upbarfin*. But it pleased God to take him from the ordinary courts of men, and juries of his peers, to his own high court of justice, which being more merciful than ours below, there is a little room yet left for the hope of his friends, if he have any ; though the outward unrepentance of his death afford but small materials for the work of charity, especially if he designed even then to entail his own injustice upon his children, and, by it, inextricable confusions and civil wars upon the nation. But here’s at last an end of him. And where’s now the fruit of all that blood and calamity, which
his

his ambition has cost the world? where is it? Why, his son (you will say) has the whole crop; I doubt he will find it quickly blasted; I have nothing to say against the gentleman [o], or any living of his family; on the contrary, I wish him better fortune than to have a long and unquiet possession of his master's inheritance. Whatsoever I have spoken against his father, is that which I should have thought (though decency, perhaps, might have hindered me from saying it) even against mine own, if I had been so unhappy, as that mine, by the same ways, should have left me three kingdoms."

Here I stopt; and my pretended protector, who, I expected, should have been very angry, fell a laughing; it seems at the simplicity of my discourse, for thus he replied: "You seem to pretend extremely to the old obsolete rules of virtue and conscience, which makes me doubt very much whether from this vast prospect of three kingdoms you can shew me any acres of your own. But these are so far from making you a prince, that I am afraid your friends will never have the contentment to see you so much as a justice of peace in your own country. For this I perceive which you call virtue, is nothing else but either the frowardness of a Cynic, or the laziness of an Epicurean. I am glad you

[o]—*nothing to say against the gentleman*] A remarkable testimony to the blameless character of Richard Cromwell!

allow me at least artful dissimulation, and unwearied diligence in my hero ; and I assure you, that he, whose life is constantly drawn by those two, shall never be missed out of the way of greatness. But I see you are a pedant, and Platonical statesman, a theoretical commonwealth's-man, an Utopian dreamer. Was ever riches gotten by your golden mediocrities ? or the supreme place attained to by virtues, that must not stir out of the middle ? Do you study Aristotle's politics, and write, if you please, comments upon them ; and let another but practise Machiavel, and let us see then which of you two will come to the greatest preferments. If the desire of rule and superiority be a virtue (as sure I am it is more imprinted in human nature than any of your lethargical morals ; and what is the virtue of any creature, but the exercise of those powers and inclinations which God has infused into it ?) if that (I say) be virtue, we ought not to esteem any thing vice, which is the most proper, if not the only, means of attaining of it :

It is a truth so certain, and so clear,
 That to the first-born man it did appear ;
 Did not, the mighty heir, the noble Cain,
 By the fresh laws of nature taught, disdain
 That (though a brother) any one should be
 A greater favourite to God than he ?
 He strook him down ; and, so (said he) so fell
 The sheep, which thou didst sacrifice so well.
 Since all the fullest sheaves, which I could bring,
 Since all were blasted in the offering,

Left

Left God should my next victim too despise,
 The acceptable priest I'll sacrifice.
 Hence coward fears ; for the first blood so spilt
 As a reward, he the first city built.
 'Twas a beginning generous and high,
 Fit for a grand-child of the Deity.
 So well advanc'd, 'twas pity there he staid ;
 One step of glory more he should have made,
 And to the ut nds of greatness gone ;
 Had Adam too been kill'd, he might have reign'd
 alone.

One brother's death, what do I mean to name,
 A small oblation to revenge and fame ?
 The mighty-soul'd Abimelec to shew
 What for high place a higher spirit can do, }
 A hecatomb almost of brethren slew,
 And seventy times in nearest blood he dy'd
 (To make it hold) his royal purple pride.
 Why do I name the lordly creature, man ?
 The weak, the mild, the coward woman, can,
 When to a crown she cuts her sacred way,
 All that oppose with manlike courage slay.
 So Athaliah, when she saw her son,
 And with his life her dearer greatness gone,
 With a majestic fury slaughter'd all
 Whom high birth might to high pretences call :
 Since he was dead who all her power sustain'd,
 Resolv'd to reign alone ; resolv'd, and reign'd [p] ;
 In vain her sex, in vain the laws withstood,
 In vain the sacred plea of David's blood,

[p] *resolv'd, and reign'd.*] Turned much in the
 manner of that famous line in Milton —

“ Tempt not the Lord thy God: he said, and stood.”

P. R. iv. 56f.

54 ON THE GOVERNMENT

A noble, and a bold contention, she,
 (One woman) undertook with destiny.
 She to pluck down, destiny to uphold
 (Oblig'd by holy oracles of old)
 The great Jeſſæan race on Juda's throne;
 Till 'twas at laſt an equal wager grown,
 Scarce fate, with much ado, the better got by one. }
 Tell me not, ſhe herſelf at laſt was ſlain;
 Did he not firſt ſeven years (a life-time) reign?
 Seven royal years t' a public ſpirit will ſeem
 More than the private life of a Methuſalem.
 'Tis godlike to be great; and as they ſay
 A thouſand years to God are but a day:
 So to a man, when once a crown he wears,
 The coronation day's more than a thouſand years."

He would have gone on, I perceived, in his blaſphemies, but that by God's grace I became ſo bold, as thus to interrupt him. "I underſtand now perfectly (which I gueſs at long before) what kind of angel and protector you are; and, though your ſtyle in verſe be very much mended [q] ſince you were wont to deliver oracles, yet your doctrine is much worſe than ever you had formerly (that I heard of) the face to publiſh; whether your long practice with mankind has increaſed and improved your ma-

[q] —*your ſtyle in verſe be very much mended*
 This compliment was intended, not ſo much to the foregoing, as to the following verſes; of which the author had reaſon to be proud, but, as being delivered in his own perſon, could not ſo properly make the panegyric.

lice,

lice, or whether you think us in this age to be grown so impudently wicked, that there needs no more art or disguises to draw us to your party."

"My dominion (said he hastily, and with a dreadful furious look) is so great in this world, and I am so powerful a monarch of it, that I need not be ashamed that you should know me; and that you may see I know you too, I know you to be an obstinate and inveterate malignant; and for that reason I shall take you along with me to the next garrison of ours; from whence you shall go to the Tower, and from thence to the court of justice, and from thence you know whither." I was almost in the very pounces of the great bird of prey:

When, lo, ere the last words were fully spoke,
From a fair cloud, which rather op'd, than broke,
A flash of light, rather than lightening, came,
So swift, and yet so gentle, was the flame.
Upon it rode, (and, in his full career,
Seem'd to my eyes no sooner there, than here,)
The comeliest youth of all th' angelic race;
Lovely his shape, ineffable his face.
The frowns, with which he strook the trembling
fiend,
All smiles of human beauty did transcend;
His beams of locks fell part dishevell'd down,
Part upwards curl'd, and form'd a nat'ral crown,
Such as the British monarchs us'd to wear;
If gold might be compar'd with angels hair.

His coat and flowing mantle were so bright,
 They seem'd both made of woven silver light :
 Across his breast an azure ruban went [r],
 At which a medal hung, that did present
 In wondrous living figures to the sight,
 The mystic champions, and old dragon's fight,
 And from his mantle's side there shone afar,
 A fix'd, and, I believe, a real star.
 In his fair hand (what need was there of more ?)
 No arms, but th' English bloody cross, he bore,
 Which when he tow'rd's th' affrighted tyrant bent,
 And some few words pronounc'd (but what they
 meant,
 Or were, could not, alas, by me be known,
 Only, I well perceiv'd, Jesus was one)
 He trembled, and he roar'd, and fled away ;
 Mad to quit thus his more than hop'd-for prey.

Such rage inflames the wolf's wild heart and eyes
 (Robb'd as he thinks unjustly of his prize)
 Whom unawares the shepherd spies, and draws
 The bleating lamb from out his ravenous jaws :

[r] *Across his breast an azure ruban went*] I observed that the plan of this discourse was poetical : and the conclusion is according to rule —

“ Nec Deus interfit, nisi dignus vindice nodus
 Inciderit — ”

But, to take the full beauty of the contrivance, we are to reflect, that the tutelar genius of England is here introduced, not merely to unravel the intricacy of the scene, but to form a striking contrast, to the *foul fiend*, who had usurped his place ; and still further, to disgrace the *usurper*, by a pourtrait of the rightful heir to the British crown, presented to us under an angelic form, and in all the force and beauty of poetic colouring.

The

The shepherd fain himself would he assail,
But fear above his hunger does prevail,
He knows his foe too strong, and must be gone ;
He grins, as he looks back, and howls, as he goes
on.



SEVERAL DISCOURSES [a]

By way of E S S A Y S,

In V E R S E and P R O S E.

I.

O F L I B E R T Y.

THE liberty of a people consists in being governed by laws which they have made themselves, under whatsoever form it be of government: The liberty of a private man, in being master of his own time and actions, as far as may consist with the laws of God and of his country. Of this latter only we are here to discourse, and to inquire what estate of life does best seat us in the possession of it. This liberty of our own actions is such a fundamen-

[a] In these discourses (as in every thing, indeed, which Mr. Cowley wrote in prose) we have a great deal of good sense, embellished by a lively, but very natural expression. The sentiments flow from the heart, and, generally, in a vein of pure and proper English.—What a force must he have put on himself, when he complied with the false taste of his age, in his poetical, which he too modestly thought, his best works!

tal privilege of human nature, that God himself, notwithstanding all his infinite power and right over us, permits us to enjoy it, and that too after a forfeiture made by the rebellion of Adam. He takes so much care for the intire preservation of it to us, that he suffers neither his providence nor eternal decree to break or infringe it. Now for our time, the same God, to whom we are but tenants-at-will for the whole, requires but the seventh part to be paid to him as a small quit-rent in acknowledgment of his title. It is man only that has the impudence to demand our whole time, though he neither gave it, nor can restore it, nor is able to pay any considerable value for the least part of it. This birth-right of mankind above all other creatures, some are forced by hunger, to sell, like Esau, for bread and broth; but the greatest part of men make such a bargain for the delivery-up of themselves, as Thamar did with Judah, instead of a kid, the necessary provisions for human life, they are contented to do it for rings and bracelets. The great dealers in this world may be divided into the ambitious, the covetous, and the voluptuous; and that all these men sell themselves to be slaves, though to the vulgar it may seem a Stoical paradox, will appear to the wise so plain and obvious that they will scarce think it deserves the labour of argumentation.

Let

Let us first consider the ambitious; and those, both in their progress to greatness, and after the attaining of it. There is nothing truer than what Sallust says, "*Dominationis in alios servitium suum mercedem dant*," They are content to pay so great a price as their own servitude to purchase the domination over others. The first thing they must resolve to sacrifice, is their whole time; they must never stop, nor ever turn aside whilst they are in the race of glory; no not like Atalanta for golden apples. Neither indeed can a man stop himself if he would, when he is in this career :

Fertur equis auriga, neque audit currus habenas [b].

Pray, let us but consider a little, what mean servile things men do for this imaginary food. We cannot fetch a greater example of it, than from the chief men of that nation which boasted most of liberty. To what pitiful baseness did the noblest Romans submit themselves, for the obtaining of a prætorship, or the consular dignity! they put on the habit of suppliants, and ran about on foot, and in dirt, through all the tribes to beg voices, they flattered the poorest artisans, and carried a nomenclator with them, to whisper in their ear every man's name, lest they should mistake it in their salutations: they shook the hand, and kissed the cheek, of every popular tradesman; they stood all day at

[b] Virg. G. i. 514.

every market in the public places, to shew and ingratiate themselves to the rout; they employed all their friends to solicit for them, they kept open tables in every street, they distributed wine and bread and money, even to the vilest of the people. “En Romanos rerum dominos [c] !” Behold the masters of the world begging from door to door. This particular humble way to greatness is now out of fashion, but yet every ambitious person is still in some sort a Roman candidate. He must feast and bribe, and attend and flatter, and adore many beasts, though not the beast with many heads. Catiline, who was so proud that he could not content himself with a less power than Sylla’s, was yet so humble for the attaining of it, as to make himself the most contemptible of all servants, to be a public bawd, to provide whores, and something worse, for all the young gentlemen of Rome, whose hot lusts and courages, and heads, he thought he might make use of. And, since I happen here to propose Catiline for my instance (though there be thousand of examples for the same thing) give me leave to transcribe the character which Cicero gives of this noble slave, because it is a general description of all ambitious men, and which Machiavel perhaps would say ought to be the rule of their life and actions [d].

[c] *Æn.* i. 286.[d] *Orat. pro M. Cælio.*

“ This man (says he, as most of you may well remember) had many artificial touches and strokes, that looked like the beauty of great virtues; his intimate conversation was with the worst of men, and yet he seemed to be an admirer and lover of the best; he was furnished with all the nets of lust and luxury, and yet wanted not the arms of labour and industry: neither do I believe that there was ever any monster in nature, composed out of so many different and disagreeing parts. Who more acceptable, sometimes, to the most honourable persons; who more a favourite to the most infamous? who, sometimes, appeared a braver champion; who, at other times, a bolder enemy to his country? who more dissolute in his pleasures; who more patient in his toils? who more rapacious in robbing; who more profuse in giving? Above all things, this was remarkable and admirable in him, the arts he had to acquire the good opinion and kindness of all sorts of men, to retain it with great complaisance, to communicate all things to them, to watch and serve all the occasions of their fortune, both with his money and his interest, and his industry; and, if need were, not by sticking at any wickedness whatsoever that might be useful to them, to bend and turn about his own nature and laveer with every wind, to live severely with the melancholy, merrily with the pleasant, gravely with the aged, wantonly with the young, desperately with the bold, and debauchedly

bauchedly with the luxurious: with this variety and multiplicity of his nature, as he had made a collection of friendships with all the most wicked and reckless of all nations, so by the artificial simulation of some virtues, he made a shift to ensnare some honest and eminent persons into his familiarity; neither could so vast a design as the destruction of this empire have been undertaken by him, if the inhumanity of so many vices had not been covered and disguised by the appearances of some excellent qualities."

I see, methinks, the character of an Antipaul, who became all things to all men, that he might destroy all; who only wanted the assistance of fortune, to have been as great, as his friend Cæsar was a little after him. And the ways of Cæsar to compass the same ends (I mean till the civil war, which was but another manner of setting his countrey on fire) were not unlike these, though he used afterward his unjust dominion with more moderation, than I think the other would have done. Sallust therefore, who was well acquainted with them both, and with many such like gentlemen of his time, says [e], "that it is the nature of ambition to make men liars and cheaters, to hide the truth in their breasts, and show, like jugglers, another thing in their mouths, to cut all friendships and

[e] De Bell. Catil. c. x.

enmities

enmities to the measure of their own interest, and to make a good countenance without the help of a good will." And can there be freedom with this perpetual constraint? what is it but a kind of rack, that forces men to say what they have no mind to?

I have wondered at the extravagant and barbarous stratagem of Zopirus, and more at the praises which I find of so deformed an action; who, though he was one of the seven grandees of Persia, and the son of Megabises, who had freed before his countrey from an ignoble servitude, slit his own nose and lips, cut off his own ears, scourged and wounded his whole body, that he might, under pretence of having been mangled so inhumanly by Darius, be received into Babylon (then besieged by the Persians) and get into the command of it by the recommendation of so cruel a sufferance, and their hopes of his endeavouring to revenge it. It is great pity, the Babylonians suspected not his falshood, that they might have cut off his hands too, and whipt him back again. But the design succeeded; he betrayed the city, and was made governor of it. What brutish master ever punished his offending slave with so little mercy, as ambition did this Zopirus? and yet how many are there in all nations who imitate him in some degree for a less reward; who, though they indure not so much corporal pain for a small preferment or some honour (as they call it),

it), yet stick not to commit actions, by which they are more shamefully and more lastingly stigmatized? But you may say, though these be the most ordinary and open ways to greatness, yet there are narrow, thorny, and little trodden paths too, through which some men find a passage by virtuous industry. I grant, sometimes they may; but then, that industry must be such, as cannot consist with liberty, though it may with honesty.

Thou art careful, frugal, painful; we commend a servant so, but not a friend.

Well then, we must acknowledge the toil and drudgery which we are forced to endure in this ascent; but we are epicures and lords when once we are gotten up into the high places. This is but a short apprenticeship, after which we are made free of a royal company. If we fall in love with any beauteous woman, we must be content that they should be our mistresses whilst we woo them; as soon as we are wedded and enjoy, it is we shall be the masters.

I am willing to stick to this similitude in the case of greatness; we enter into the bonds of it, like those of matrimony; we are bewitched with the outward and painted beauty, and take it for better or worse, before we know its true nature and interior inconveniences. A great fortune (says Seneca) is a great servitude; but ma-

ny

ny are of that opinion which Brutus imputes (I hope, untruly [*f*]) even to that patron of liberty, his friend Cicero: "We fear (says he to Atticus) death, and banishment, and poverty, a great deal too much. Cicero, I am afraid, thinks these to be the worst of evils; and if he have but some persons, from whom he can obtain what he has a mind to, and others who will flatter and worship him, seems to be well enough contented with an honourable servitude, if any thing indeed ought to be called honourable in so base and contumelious a condition." This was spoken as became the bravest man who was ever born in the bravest commonwealth: But with us generally, no condition passes for servitude, that is accompanied with great riches, with honours, and with the service

[*f*] — *I hope, untruly*] This parenthesis does honour to the writer's sense, as well as candour. Could Cicero think *death and banishment and poverty, the worst of evils*—he, who endured all three, in their turns, for the service of his country? If Brutus brought this charge against Cicero, Brutus forgot himself. What Cicero thought on the subject, we know from himself, who, in a letter to Atticus, says—"Sibi habeat [*Cæsar*] suam fortunam. Unam mehercule tecum aplicationem in illo Lucretino tuo sole mallem, quam omnia istiusmodi regna; vel potius *mori milites*, quam semel istiusmodi quidquam cogitare—And again, hoc ipsum velle miserius esse duco, quam *in crucem tolli*. Una res est ea miserior, *adipisci quod ita volueris*." Ep. ad Att. l. vii. 11. Was not this, too, *spoken as became the bravest man who was ever born in the bravest commonwealth?*

of

of many inferiors. This is but a deception of the sight through a false medium, for if a groom serves a gentleman in his chamber, that gentleman a lord, and that lord a prince; the groom, the gentleman, and the lord, are as much servants one as the other: the circumstantial difference of the one's getting only his bread and wages, the second a plentiful, and the third a superfluous estate, is no more intrinsical to this matter than the difference between a plain, a rich, and gaudy livery. I do not say, that he who sells his whole time and his own will for one hundred thousand, is not a wiser merchant than he who does it for one hundred pounds; but I will swear, they are both merchants, and that he is happier than both, who can live contentedly without selling that estate to which he was born. But this dependance upon superiors is but one chain of the lovers of power:

Amatorem trecentæ
Pirithoum cohibent catenæ [g].

Let us begin with him by break of day: for by that time he is besieged by two or three hundred suitors; and the hall and antichambers (all the outworks) possessed by the enemy; as soon as his chamber opens, they are ready to break into that, or to corrupt the guards, for entrance. This is so essential a part of greatness, that whosoever is without it, looks like a fallen fa-

[g] Hor. Od. III. iv.

vourite,

avourite, like a person disgraced, and condemned to do what he please all the morning. There are some who, rather than want this, are contented to have their rooms filled up every day with murmuring and cursing creditors, and to charge bravely through a body of them to get to their coach. Now I would fain know which is the worst duty, that of any one particular person who waits to speak with the great man, or the great man's, who waits every day to speak with all the company.

Aliena negotia centum

Per caput, & circa saliunt latus [b],

a hundred businesses of other men (many unjust, and most, impertinent) fly continually about his head and ears, and strike him in the face like Dorres. Let us contemplate him a little at another special scene of glory, and that is, his table. Here he seems to be the lord of all nature: the earth affords him her best metals for his dishes, her best vegetables and animals for his food; the air and sea supply him with their choicest birds and fishes; and a great many men, who look like masters, attend upon him; and yet, when all this is done, even all this is but *table d'hôte*; it is crowded with people for whom he cares not, with many parasites, and

[b] Hor. lib. II. sat. vi.

some

some spies, with the most burdensome sort of guests, the endeavourers to be witty [i].

But every body pays him great respect; every body commends his meat, that is, his money; every body admires the exquisite dressing and ordering of it, that is, his clerk of the kitchen, or his cook; every body loves his hospitality, that is, his vanity. But I desire to know why the honest inn-keeper, who provides a public table for his profit, should be but of a mean profession; and he, who does it for his honour, a munificent prince. You will say, because one sells, and the other gives: nay, both sell, though for different things; the one for plain money, the other for I know not what jewels, whose value is in custom and in fancy. If then his table be made a *snare* (as the Scripture [k] speaks) to his liberty, where can he hope for freedom? there is always, and every where some restraint upon him. He is guarded with crowds, and shackled with formalities. The half hat, the whole hat, the half smile, the whole smile, the nod, the embrace, the positive parting with a little bow, the comparative at the middle of the room, the superlative at the door; and, if the person be *pan buper sebastus*, there is a hypersuperlative ceremony then of conducting him

[i] — *the endeavourers to be witty.*] Justly observed, and well expressed; for true wit comes of itself, without any *endeavour*.

[k] Pf. lxi. 22.

to the bottom of the stairs, or to the very gate: as if there were such rules set to these Leviathans, as are to the sea, *Hilberto shalt thou go, and no further* [I].

Perditur hæc inter misero lux [m],

Thus wretchedly the precious day is lost.

How many impertinent letters and visits must he receive, and sometimes answer both too as impertinently! He never sets his foot beyond his threshold, unless, like a funeral, he have a train to follow him; as if, like the dead corps, he could not stir, till the bearers were all ready. "My life (says Horace), speaking to one of these magnificos, is a great deal more easy and commodious than thine, in that I can go into the market and cheapen what I please, without being wondered at; and take my horse and ride as far as Tarentum, without being missed." It is an unpleasant constraint to be always under the sight and observation, and censure of others; as there may be vanity in it, so methinks there should be vexation, too, of spirit: and I wonder how princes can endure to have two or three hundred men stand gazing upon them, whilst they are at dinner, and taking notice of every bit they eat. Nothing seems greater and more lordly than the multitude of domestic servants;

[I] Job. xxxviii. 11.

[m] Hor. lib. II. sat. vi.

but, even this too, if weighed seriously, is a piece of servitude; unless you will be a servant to them (as many men are), the trouble and care of yours in the government of them all is much more than that of every one of them in their observance of you. I take the profession of a school-master to be one of the most useful, and which ought to be of the most honourable in a commonwealth; yet certainly all his fasces and tyrannical authority over so many boys takes away his own liberty more than theirs.

I do but slightly touch upon all these particulars of the slavery of greatness: I shake but a few of their outward chains; their anger, hatred, jealousy, fear, envy, grief, and all the *cætera* of their passions, which are the secret, but constant tyrants and torturers of their life, I omit here, because though they be symptoms most frequent and violent in this disease, yet they are common too in some degree to the epidemical disease of life itself.

But, the ambitious man, though he be so many ways a slave (*o toties servus!*), yet he bears it bravely and heroically; he struts and looks big upon the stage; he thinks himself a real prince in his masking-habit, and deceives too all the foolish part of his spectators: he is a slave in *saturnalibus*. The covetous man is a downright servant, a draught-horse without bells or feathers; *ad metalla damnatus*, a man condemn-

ed to work in mines, which is the lowest and hardest condition of servitude, and, to increase his misery, a worker there for he knows not whom: *He heapeth up riches, and knows not who shall enjoy them* [n]; it is only sure, that he himself neither shall nor can enjoy them. He is an indigent needy slave; he will hardly allow himself cloaths, and board wages:

Unciatim vix demenso de suo,
Suum defraudans genium, comparfit miser [o];

He defrauds not only other men, but his own genius; he cheats himself for money. But the servile and miserable condition of this wretch is so apparent, that I leave it, as evident to every man's sight, as well as judgement.

It seems a more difficult work to prove that the voluptuous man too is but a servant: what can be more the life of a freeman, or, as we say ordinarily, of a gentleman, than to follow nothing but his own pleasures? Why, I will tell you who is that true freeman, and that true gentleman; not he who blindly follows all his pleasures (the very name of follower is servile); but he who rationally guides them, and is not hindered by outward impediments in the conduct and enjoyment of them. If I want skill or force to restrain the beast that I ride upon, though I

[n] Pf. xxxix. 6.

[o] Phorm. A&T. I. Sc. i.

bought it, and call it my own; yet, in the truth of the matter, I am at that time rather his man, then he my horse. The voluptuous men (whom we are fallen upon) may be divided, I think, into the lustful and luxurious, who are both servants of the belly; the other, whom we spoke of before, the ambitious and the covetous, were *κατὰ θυρία*, evil wild beasts; these are *γαστέρες ἀργαί*, slow bellies, as our translation renders it; but the word *ἀργαί* (which is a fantastical word, with two directly opposite significations) will bear as well the translation of quick or diligent bellies; and both interpretations may be applied to these men. Metrodorus said, “that he had learnt *ἀλλοθὺς γαστρὶ χαρίζεσθαι*, to give his belly just thanks for all his pleasures.” This, by the calumniators of Epicurus’s philosophy, was objected as one of the most scandalous of all their sayings; which, according to my charitable understanding, may admit a very virtuous sense, which is, that he thanked his own belly for that moderation, in the customary appetites of it, which can only give a man liberty and happiness in this world. Let this suffice at present to be spoken of those great triumviri of the world; the covetous man, who is a mean villain, like Lepidus; the ambitious, who is a brave one, like Octavius; and the voluptuous, who is a loose and debauched one, like Mark Antony:

Quisnam igitur liber? Sapiens, sibi qui imperiosus [p]:

Not Oenomaus [q], who commits himself wholly to a charioteer that may break his neck; but the man,

Who governs his own course with steady hand,
 Who does himself with sovereign power command;
 Whom neither death, nor poverty does fright;
 Who stands not awkwardly in his own light
 Against the truth: who can, when pleasures knock
 Loud at his door, keep firm the bolt and lock.
 Who can, though honour at his gate should stay
 In all her masking cloaths, send her away,
 And cry, Be gone, I have no mind to play.

This, I confess, is a freeman: but it may be said, that many persons are so shackled by their fortune, that they are hindered from enjoyment of that manumission, which they have obtained from virtue. I do both understand, and in part feel, the weight of this objection: all I can answer to it is, that we must get as much liberty as we can, we must use our utmost endeavours, and, when all that is done, be contented with the length of that line which is allowed us. If you ask me, in what condition of life I think the most allowed; I should pitch upon that sort of people, whom King James was wont to call the happiest of our nation, the

[p] Hor. lib. II. sat. vi.

[q] Virg. G. iii. 7.

men placed in the country by their fortune above an high-constable, and yet beneath the trouble of a justice of peace; in a moderate plenty, without any just argument for the desire of increasing it by the care of many relations; and with so much knowledge and love of piety and philosophy (that is, of the study of God's laws, and of his creatures) as may afford him matter enough never to be idle, though without business; and never to be melancholy, though without sin or vanity.

I shall conclude this tedious discourse with a prayer of mine in a copy of Latin verses, of which I remember no other part; and, (*pour faire bonne-bouche*) with some other verses upon the same subject:

“Magne Deus, quod ad has vitæ brevis attinet horas,
 “Da mihi, da panem libertatemque, nec ultrâ
 “Sollicitus effundo preces: si quid datur ultrâ,
 “Accipiam gratus; si non, contentus abibo.”

For the few hours of life allotted me,
 Give me (great God) but bread and liberty,
 I'll beg no more; if more thou'rt pleas'd to give,
 I'll thankfully that overplus receive:
 If beyond this no more be freely sent,
 I'll thank for this, and go away content.

MARTIAL, Lib. I. Ep. 56.

“Vota tui breviter, &c.

WELL then, Sir, you shall know how far extend
 The prayers and hopes of your poetic friend.
 He does not palaces nor manors crave,
 Would *be* no lord, but less a lord would *have*;
 The ground he holds, if he his own, can call,
 He quarrels not with heaven, because 'tis small.
 Let gay and toilsome greatness others please,
 He loves of homely littleness the ease [*r*].
 Can any man in gilded rooms attend,
 And his dear hours in humble visits spend;
 When in the fresh and beauteous fields he may
 With various healthful pleasures fill the day?
 If there be man (ye gods) I ought to hate,
 Dependance and attendance be his fate:
 Still let him busy be, and in a crowd,
 And very much a slave, and very proud:
 Thus he perhaps powerful and rich may grow;
 No matter, O ye gods! that I'll allow:
 But let him peace and freedom never see;
 Let him not love this life, who loves not me.

[*r*] *He loves of homely littleness the ease.*] One of those charming lines (so frequent in Mr. Cowley, and characteristic of him) in which the *sentiment* of the writer, as well as his *sense*, is conveyed. The reader of taste feels the difference between this verse, and that of the original, though it be no bad one —

“Sordidaque in parvis otia rebus amat.”

MARTIAL,

MARTIAL, Lib. II. Ep. 53:

“ Vis fieri liber ? ” &c.

WOULD you be free? 'Tis your chief wish,
you say,

Come on; I'll shew thee, friend, the certain way;
If to no feasts abroad thou lov'st to go,
Whilst bounteous God does bread at home bestow;
If thou the goodness of thy cloaths dost prize
By thine own use, and not by others eyes:
If (only safe from weathers) thou can'st dwell
In a small house, but a convenient shell,
If thou, without a sigh, or golden wish,
Canst look upon thy beechen bowl, and dish;
If in thy mind such power and greatness be,
The Persian king's a slave compar'd with thee.

MARTIAL, Lib. II. Ep. 68.

“ Quod te nomine? ” &c.

THAT I do you, with humble bows no more,
And danger of my naked head, adore:
That I, who, *Lord and master*, cry'd erewhile,
Salute you, in a new and different stile,
By your own name, a scandal to you now,
Think not, that I forget myself or you:
By loss of all things, by all others sought,
This freedom, and the freeman's hat is bought.
A lord and master no man wants, but he
Who o'er himself has no authority,

Who does for honours and for riches strive,
 And follies, without which lords cannot live,
 If thou from fortune dost no servant crave,
 Believe it, thou no master need'st to have.

O D E.

U P O N L I B E R T Y [s].

I.

FREEDOM with Virtue takes her seat ;
 Her proper place, her only scene,
 Is in the golden mean,
 She lives not with the poor, nor with the great.
 The wings of those Necessity has clipt,
 And they're in Fortune's Bridewell whipt
 To the laborious task of bread ;
 These are by various tyrants captive lead.
 Now wild Ambition with imperious force
 Rides, reins, and spurs them, like th' unruly horse,
 And servile Avarice yokes them now,
 Like toilsome oxen to the plow.
 And sometimes Lust, like the misguiding light,
 Draws them through all the labyrinths of night.

[s] The pieces of poetry, inserted in these essays, whether originals, or translations, are, with all their seeming negligence of *style* and *numbers*, extremely elegant. The prevailing character of them, is that of the author, a *sensible reflecting melancholy*. On occasion, however, this character gives way to *another*, not so natural to him, yet sustained with equal grace, that of an *unforced gaiety* ; which breaks out, every where, in many delicate sallies of wit and humour, but is most conspicuous in his *imitations of Horace*.

If

If any few among the great there be
 From these insulting passions free,
 Yet we ev'n those, too, fetter'd see
 By custom, business, crowds, and formal decency.
 And wheresoe'er they stay, and wheresoe'er they go,
 Impertinencies round them flow :
 These are the small uneasy things
 Which about greatness still are found,
 And rather it molest, than wound :
 Like gnats, which too much heat of summer brings ;
 But cares do swarm there, too, and those have stings :
 As, when the honey does too open lie,
 A thousand wasps about it fly :
 Nor will the master ev'n to share admit ;
 The master stands aloof, and dares not taste of it.

2.

'Tis morning ; well, I fain would yet sleep on ;
 You cannot now ; you must be gone
 To court, or to the noisy hall :
 Besides, the rooms without are crowded all ;
 The stream of business does begin,
 And a spring-tide of clients is come in.
 Ah cruel guards, which this poor prisoner keep ?
 Will they not suffer him to sleep ?
 Make an escape ; out at the postern flee,
 And get some blessed hours of liberty :
 With a few friends, and a few dishes dine,
 And much of mirth and moderate wine.
 To thy bent mind some relaxation give,
 And steal one day out of thy life to live.
 Oh happy man (he cries) to whom kind heaven
 Has such a freedom always given !
 Why, mighty madman, what should hinder thee
 From being every day as free ?

3.

In all the freeborn nations of the air,
 Never did bird a spirit so mean and sordid bear,
 As to exchange his native liberty
 Of soaring boldly up into the sky,
 His liberty to sing, to perch, or fly,
 When, and wherever he thought good,
 And all his innocent pleasures of the wood,
 For a more plentiful or constant food.
 Nor ever did ambitious rage
 Make him into a painted cage,
 Or the false forest of a well-hung room [t],
 For honour and preferment, come.
 Now, blessings on you all, ye heroic race,
 Who keep your primitive powers and rights so well,
 Though men and angels fell,
 Of all material lives [u] the highest place
 To you is justly given;
 And ways and walks the nearest heaven.
 Whilst wretched we, yet vain and proud, think fit
 To boast, that we look up to it.
 Even to the universal tyrant, love,
 You homage pay but once a year:
 None so degenerate and unbirdly prove [w],
 As his perpetual yoke to bear.

None,

[t] *Or the false forest of a well-hung room*] It was fashionable, at that time, to hang rooms with tapestry, representing some story from books of romance, the scene of which is generally laid in a *wood*, or *forest*.

[u] *Of all material lives*] i. e. of all living creatures, that have material bodies, in contra-distinction to *pure spirits*: not, as if he thought that birds were mere machines, and that their *lives*, or souls, were material.

[w] —*unbirdly prove*] A prettily invented word,

OF MR. A. COWLEY.

None, but a few unhappy household fowl,
Whom human lordship does controul;
Who from their birth corrupted were
By bondage, and by man's example here.

4.

He's no small prince, who every day
Thus to himself can say;
Now will I sleep, now eat, now sit, now walk,
Now meditate alone, now with acquaintance talk.
This I will do, here I will stay,
Or, if my fancy call me away,
My man and I will presently go ride;
(For we, before, have nothing to provide,
Nor, after, are to render an account)
To Dover, Berwick, or the Cornish mount.
If thou but a short journey take,
As if thy last thou wert to make,
Business must be dispatch'd, ere thou canst part,
Nor canst thou stir, unless there be
A hundred horse and men to wait on thee,
And many a mule, and many a cart;
What an unwieldy man thou art!
The Rhodian Colossus so
A journey, too, might go.

5.

Where honour, or where conscience does not bind,
No other law shall shackle me;
Slave to myself I will not be,
Nor shall my future actions be confin'd
By my own present mind.

to convey that idea of degeneracy; which, in speaking
of our own kind, we so commonly express by the
epithet, *unmanly*.

Who by resolves and vows engag'd does stand
 For days, that yet belong to fate,
 Does like an unthrift, mortgage his estate,
 Before it falls into his hand,
 The bondman of the cloister so,
 All that he does receive, does always owe:
 And still, as time comes in, it goes away
 Not to enjoy, but debts to pay.
 Unhappy slave, and pupil to a bell [x]!
 Which his hours work, as well as hours, does tell?
 Unhappy, till the last, the kind releasing knell.

6.

If life should a well-order'd poem be
 (In which he only hits the white
 Who joins true profit with the best delight)
 The more heroic strain let others take,
 Mine the Pindaric way I'll make;
 The matter shall be grave, the numbers loose and free.
 It shall not keep one settled pace of time,
 In the same tune it shall not always chime,
 Nor shall each day just to his neighbour rhyme;
 A thousand liberties it shall dispense,
 And yet shall manage all without offence;
 Or to the sweetness of the sound, or greatness of
 the sense [y];

Not

[x] *pupil to a bell*] A great man (Lord Bacon, I think) somewhere says, that there are *certain humorous and self-pleasing minds, that go near to think their very garters, shackles* — One can hardly help applying this observation to our amiable author, when he makes this *pupillage to a bell*, so dreadful a restraint on human liberty.

[y] *Or to the sweetness of the sound, or greatness of the sense*] Intimating, that these two things cannot, or
 should

Nor shall it never from one subject start,
Nor seek transitions to depart,
Nor its set way o'er files and bridges make,
Nor thorough lanes a compass take,
As if it fear'd some^t trespass to commit,
When the wide air's a road for it.
So the imperial eagle does not stay
Till the whole carcase he devour,
That's fallen into its power :
As if his generous hunger understood
That he can never want plenty of food,
He only sucks the tasteful blood ;
And to fresh game flies chearfully away ;
To kites and meaner birds he leaves the mangled prey.

should not, be. united in poetry. It is certain, that Donne and Jonson [Cowley's great models] seemed to think so, who, when they had a better thing than ordinary to say, were sure to say it in the roughest and hardest metre.

II.

OF SOLITUDE.

“**N**UNQUAM minus solus, quam cum solus,” is now become a very vulgar saying. Every man, and almost every boy, for these seventeen hundred years, has had it in his mouth. But it was at first spoken by the excellent Scipio, who was without question a most eloquent and witty person, as well as the most wise, most worthy, most happy, and the greatest of all mankind. His meaning, no doubt, was this, that he found more satisfaction to his mind, and more improvement of it, by solitude than by company; and to shew that he spoke not this loosely or out of vanity, after he had made Rome mistress of almost the whole world, he retired himself from it by a voluntary exile, and at a private house in the middle of a wood near Linternum [x], passed the remainder of his glorious life no less gloriously. This house Seneca went to see so long after with great veneration; and among other things describes his baths to have been of so mean a structure, that now, says he, the basest of the people would despise them, and cry out, “Poor Scipio understood not how to live.” What an authority is

[x] Seneca, Epist. lxxxvi.

here

here for the credit of retreat ! and happy had it been for Hannibal, if adversity could have taught him as much wisdom as was learnt by Scipio from the highest prosperities. This would be no wonder, if it were as truly as it is colourably and wittily said by Monsieur de Montagne, that ambition itself might teach us to love solitude; there is nothing does so much hate to have companions. It is true, it loves to have its elbows free, it detests to have company on either side; but it delights above all things in a train behind, I, and ushers too before it. But the greatest part of men are so far from the opinion of that noble Roman, that, if they chance at any time to be without company, they are like a becalmed ship, they never move but by the wind of other men's breath, and have no oars of their own to steer withal. It is very fantastical and contradictory in human nature, that men should love themselves above all the rest of the world, and yet never endure to be with themselves. When they are in love with a mistress, all other persons are importunate and burdensome to them. " *Tecum vivere amem, tecum obeam iubens,*" they would live and die with her alone.

" *Sic ego secretis possum bene vivere sylvis*

" *Quâ nulla humano sit via trita pede,*

" *Tu mihi curarum requies, tu nocte vel atrâ*

" *Lumen, & in solis tu mihi turba locis [a].*"

[a] Tibull. iv. 13.

With

With thee for ever I in woods could rest,
 Where never human foot the ground has prest,
 Thou from all shades the darkness canst exclude,
 And from a desert banish solitude.

And yet our dear self is so wearisome to us, that we can scarcely support its conversation for an hour together. This is such an odd temper of mind, as Catullus expresses towards one of his mistresses, whom we may suppose to have been of a very unfociable humour [b] :

“ Odi & amo, quamam id faciam ratione requiris?
 “ Nescio, sed fieri sentio, & excrucior.”

I hate, and yet I love thee too ;
 How can that be ? I know not how ;
 Only that so it is I know,
 And feel with torment that 'tis so.

It is a deplorable condition, this, and drives a man sometimes to pitiful shifts, in seeking how to avoid himself.

The truth of the matter is, that neither he who is a fop in the world, is a fit man to be alone ; nor he who has set his heart much upon the world, though he have never so much understanding ; so that solitude can be well fitted and sit right, but upon a very few persons. They must have enough knowledge of the world to see the vanity of it, and enough virtue to de-

[b] De amore suo, 86.

spise

spise all vanity ; if the mind be possessed with any lust or passions, a man had better be in a fair, than in a wood alone. They may, like petty thieves, cheat us perhaps, and pick our pockets in the midst of company ; but, like robbers, they use to strip and bind, or murder us, when they catch us alone. This is but to retreat from men, and fall into the hands of devils. It is like the punishment of parricides among the Romans, to be sowed into a bag, with an ape, a dog, and a serpent.

The first work therefore that a man must do, to make himself capable of the good of solitude, is, the very eradication of all lusts ; for how is it possible for a man to enjoy himself, while his affections are tied to things without himself ? In the second place, he must learn the art and get the habit of thinking ; for this too, no less than well speaking, depends upon much practice ; and cogitation is the thing which distinguishes the solitude of a God from a wild beast. Now, because the soul of man is not by its own nature or observation furnished with sufficient materials to work upon, it is necessary for it to have continual recourse to learning and books for fresh supplies, so that the solitary life will grow indigent, and be ready to starve, without them ; but if once we be thoroughly engaged in the love of letters, instead of being wearied with the length of any day, we shall only complain of the shortness of our whole life.

“ O vita,

"O vita, stulto longa, sapienti brevis!"
 O life, long to the fool, short to the wise!

The first minister of state has not so much business in public, as a wife man has in private; if the one has little leisure to be alone, the other has less leisure to be in company; the one has but part of the affairs of one nation, the other all the works of God and nature under his consideration. There is no saying thocks me so much as that which I hear very often, "that a man does not know how to pass his time." It would have been but ill spoken by Methusalem in the nine hundred sixty-ninth year of his life; so far it is from us, who have not time enough to attain to the utmost perfection of any part of any science, to have cause to complain that we are forced to be idle for want of work. But this, you will say, is work only for the learned; others are not capable either of the employments or diversifements that arrive from letters. I know they are not; and therefore cannot much recommend solitude to a man totally illiterate. But, if any man be so unlearned as to want entertainment of the little intervals of accidental solitude, which frequently occur in almost all conditions (except the very meanest of the people, who have business enough in the necessary provisions for life), it is truly a great shame both to his parents and himself; for a very small portion of any ingenious art will stop up all those gaps of our time, either music, or painting, or
 designing,

designing, or chemistry, or history, or gardening, or twenty other things, will do it usefully and pleasantly; and, if he happen to set his affections upon poetry (which I do not advise him too immoderately) that will overdo it; no wood will be thick enough to hide him from the importunities of company or business, which would abstract him from his beloved.

“ — O quis me gelidis sub montibus Hæmi
 “ Sistat, & ingenti ramorum protegat umbrâ [c] ?”

1.

Hail, old patrician trees, so great and good !
 Hail, ye plebeian under-wood !
 Where the poetic birds rejoice,
 And for their quiet nests and plenteous food
 Pay, with their grateful voice.

2.

Hail, the poor Muses richest manor-seat !
 Ye country houses and retreat,
 Which all the happy gods so love,
 That for you oft they quit their bright and great
 Metropolis above.

3.

Here nature does a house for me erect,
 Nature, the wisest architect,
 Who those fond artists does despise
 That can the fair and living trees neglect,
 Yet the dead timber prize.

[c] Virg. Georg. ii. 489.

4. Here

4.

Here let me, careless and unthoughtful lying,
 Here the soft winds, above me flying,
 With all their wanton boughs dispute,
 And the more tuneful birds to both replying,
 Nor be myself, too, mute.

5.

A silver stream shall roul his waters near,
 Gilt with the sun-beams here and there,
 On whose enamell'd bank I'll walk,
 And see how prettily they smile, and hear
 How prettily they talk.

6.

Ah wretched, and too solitary he,
 Who loves not his own company !
 He'll feel the weight of 't many a day,
 Unless he call in sin or vanity
 To help to bear't away.

7.

Oh Solitude, first state of human-kind !
 Which blest remain'd, till man did find
 Ev'n his own helper's company.
 As soon as two (alas !) together join'd,
 The serpent made up three.

8.

Tho' God himself, through countless ages, thee
 His sole companion chose to be,
 Thee, sacred Solitude, alone,
 Before the branchy head of number's trees
 Sprang from the trunk of one.

9. Thou

9.

Thou (tho' men think thine an unactive part [*d*])
 Dost break and tame th' unruly heart,
 Which else would know no settled pace,
 Making it move, well manag'd by thy art,
 With swiftness and with grace.

10.

Thou the faint beams of reason's scatter'd light
 Dost, like a burning glass, unite,
 Dost multiply the feeble heat,
 And fortify the strength, till thou dost bright
 And noble fires beget.

11.

Whilst this hard truth I teach, methinks, I see
 The monster London [*e*] laugh at me [*f*];

[*d*] *Thou (tho' men think thine an unactive part)*] The poet, in this and the following stanza, would deliver an unwelcome truth, and therefore he delivers it indirectly, in the way of allusion, That *solitude* contributes more to form the human mind, and to bring out the latent energies of true genius, than *society*.—The present rage for figuring in the world, without staying to pass through the wholesome discipline of retirement, is the proper and immediate cause, why *ability* of every kind is so rare among us.

[*e*] *The monster London*] But why a *monster*? Unless, perhaps, our poet conceived of this great city, as a certain philosopher of his acquaintance did, who had the incivility to pronounce of it—*London has a great belly, but no palate*. Hobbes, Hist. of the Civil Wars, p. 169.

[*f*] — *laugh at me*] Because he had taught, that *solitude begets the noble fires* of wit: whereas, the doctrine of London, as of every great city, is, that *solitude begets* nothing, but stupidity.

I should

I should at thee too, foolish city,
If it were fit to laugh at misery,
But thy estate I pity.

12.

Let but thy wicked men from out thee go,
And all the fools, that crowd thee so,
Even thou, who dost thy millions boast,
A village less than Islington wilt grow,
A solitude almost.

III.

OF OBSCURITY.

"NAM neque divitibus contingunt gaudia solis,
 " Nec vixit male, qui natus moriensque fo-
 " fellit [g]."

God made not pleasures only for the rich,
 Nor have those men without their share too liv'd,
 Who both in life and death the world deceiv'd.

This seems a strange sentence, thus literally translated, and looks as if it were in vindication of the men of business (for who else can deceive the world?); whereas it is in commendation of those who live and die so obscurely, that the world takes no notice of them. This Horace calls deceiving the world, and in another place uses the same phrase [b]:

" Secretum iter & fallentis semita vitæ."
 The secret tracks of the deceiving life.

It is very elegant in Latin, but our English word will hardly bear up to that sense, and therefore Mr. Broom translates it very well—

Or from a life, led, as it were, by stealth.

[g] Hor. Lib. I. Ep. xvii. 9.
 [b] Lib. I. Ep. xviii. 103.

Yet

Yet we say in our language, a thing deceives our sight, when it passes before us unperceived; and we may say well enough out of the same author [i],

Sometimes with sleep, sometimes with wine we strive,

The cares of life and troubles to deceive.

But that is not to deceive the world, but to deceive ourselves, as Quintilian says [k], "*Vitam fallere*," to draw on still, and amuse, and deceive our life, till it be advanced insensibly to the fatal period, and fall into that pit which nature hath prepared for it. The meaning of all this is no more than that most vulgar saying, "*Bene qui latuit, bene vixit*," he has lived well, who has lain well hidden. Which if it be a truth, the world (I will swear) is sufficiently deceived: for my part, I think it is, and that the pleasantest condition of life is *in incognito*. What a brave privilege is it, to be free from all contentions, from all envying or being envied, from receiving and from paying all kind of ceremonies! It is, in my mind, a very delightful pastime, for two good and agreeable friends to travel up and down together, in places where they are by nobody known, nor know any body. It was the case of Æneas and his Achates, when they

[i] Hor. Lib. II. Sat. vii. 114.

[k] Declam. de Apib.

walked invisibly about the fields and streets of Carthage ; Venus herself

A vail of thicken'd air around them cast,
That none might know, or see them, as they
past [1].

The common story of Demosthenes' confession, that he had taken great pleasure in hearing of a tanker-woman say, as he passed, "This is that Demosthenes," is wonderful ridiculous from so solid an orator. I myself have often met with that temptation to vanity (if it were any) ; but am so far from finding it any pleasure, that it only makes me run faster from the place, till I get, as it were, out of sight-shot. Democritus relates, and in such a manner as if he gloried in the good fortune and commodity of it, that, when he came to Athens, nobody there did so much as take notice of him ; and Epicurus lived there very well, that is, lay hid many years in his gardens, so famous since that time, with his friend Metrodorus : after whose death, making in one of his letters a kind commemoration of the happiness which they two had enjoyed together, he adds at last, that he thought it no disparagement to those great felicities of their life, that in the midst of the most talked-of and talking country in the world, they had lived so long, not only without fame, but almost without being heard of. And yet, within a very few years

[1] Virg. *Æn.* i. ver. 415.

afterwards, there were no two names of men more known or more generally celebrated. If we engage into a large acquaintance and various familiarities, we set open our gates to the invaders of most of our time: we expose our life to a quotidian ague of frigid impertinencies, which would make a wise man tremble to think of. Now, as for being known much by sight, and pointed at, I cannot comprehend the honour that lies in that: whatsoever it be, every mountebank has it more than the best doctor, and the hangman more than the lord chief justice of a city. Every creature has it, both of nature and art, if it be any ways extraordinary. It was as often said, "This is that Bucephalus," or, "This is that Incitatus," when they were led prancing through the streets, as, "This is that Alexander," or "This is that Domitian;" and truly for the latter, I take Incitatus to have been a much more honourable beast than his master, and more deserving the consulship, than he the empire.

I love and commend a true good fame, because it is the shadow of virtue; not that it doth any good to the body which it accompanies, but it is an efficacious shadow, and, like that of St. Peter, cures the diseases of others. The best kind of glory, no doubt, is that which is reflected from honesty, such as was the glory of Cato and Aristides; but it was harmful to them both, and is seldom beneficial to any man, whilst
he

he lives ; what it is to him after his death, I cannot say, because I love not philosophy merely notional and conjectural, and no man who has made the experiment has been so kind as to come back to inform us [m]. Upon the whole matter, I account a person who has a moderate mind and fortune, and lives in the conversation of two or three agreeable friends, with little commerce in the world besides, who is esteemed well enough by his few neighbours that know him, and is truly irreproachable by anybody, and so, after a healthful quiet life, before the great inconveniencies of old age, goes more silently out of it than he came in (for I would not have him so much as cry in the exit) ; this innocent deceiver of the world, as Horace calls him, this “ *muta persona*,” I take to have been more happy in his part, than the greatest actors that fill the stage with show and noise, nay, even than Augustus himself, who asked, with his last breath, whether he had not played his farce very well.

[m] — *come back to inform us*] He means, to *inform us*, whether posthumous fame contributes to make men happier in another life. He knew that *honesty* would turn to account there ; but doubted whether the *glory* reflected from it on a good man’s memory, would be any ingredient in his future happiness. This doctrine, he calls a *philosophy merely notional and conjectural* ; not the doctrine of a future state, which no man believed with more assurance.

SENECA, ex Thyeste, A&. II. Chor.

- " Stet, quicumque volet potens
 " Aulæ culmine lubrico :
 " Me dulcis saturet quies.
 " Obscure positus loco,
 " Leni perfruar otio.
 " Nullis nota Quiritibus
 " Ætas per tacitum fluat.
 " Sic cùm transierint mei
 " Nullo cùm strepitu dies,
 " Plebeius moriar senex.
 " Illi mors gravis incubat,
 " Qui, notus nimis omnibus,
 " Ignotus moritur sibi."

Upon the slippery tops of human state,
 The gilded pinnacles of fate,
 Let others stand, and, for a while
 The giddy danger to beguile,
 With joy, and with disdain, look down on all,
 Till their heads turn, and down they fall.
 Me, O ye gods, on earth, or else so near
 That I no fall to earth may fear,
 And, O ye gods, at a good distance seat
 From the long ruins of the great [n].

Here

[n] *From the long ruins of the great*] A wonderfully fine line, of which there is no trace in the original. It may be taken in two senses, and was probably intended to express them both: namely, the oppressive nature of greatness, while it stands; and the extensive mischiefs, which attend its fall. For one of these *patrician trees* (to speak in the language of the author) not only chills the neighbouring plants by its out-
 stretched

Here wrapt in th' arms of quiet let me ly;
 Quiet, companion of obscurity.

Here let my life with as much silence slide,
 As time, that measures it, does glide.

Nor let the breath of infamy or fame,
 From town to town echo about my name.

Nor let my homely death embroider'd be
 With scutcheon or with elegy.

An old plebeian let me dye,
 Alas, all then are such as well as I.

To him, alas, to him, I fear,
 The face of death will terrible appear:
 Who, in his life flattering his senseless pride,
 By being known to all the world beside,
 Does not himself, when he is dying, know,
 Nor what he is, nor whither he's to go.

stretched umbrage, so long as it continues in a flourishing state, but, when time, or some tempest of fortune, overturns it, involves the *plebeian underwood*, to a great distance, in its ruin —

—— “ingentem—traxere ruinam.” Virg.

IV.

OF AGRICULTURE.

THE first wish of Virgil (as you will find anon by his verses) was to be a good philosopher; the second, a good husbandman; and God (whom he seemed to understand better than most of the most learned heathens) dealt with him, just as he did with Solomon; because he prayed for wisdom in the first place, he added all things else, which were subordinately to be desired. He made him one of the best philosophers, and best husbandmen; and, to adorn and communicate both those faculties, the best poet: he made him, besides all this, a rich man, and a man who desired to be no richer.

“ O fortunatus nimium, & bona quí sua novit !”

To be a husbandman, is but a retreat from the city; to be a philosopher, from the world; or rather, a retreat from the world, as it is man's, into the world, as it is God's.

But, since nature denies to most men the capacity or appetite, and fortune allows but to a very few the opportunities or possibility, of applying themselves wholly to philosophy, the best mixture of human affairs that we can make, are the employments of a country life. It is, as
Columella

Columella [o] calls it, "*Res sine dubitatione proxima, & quasi consanguinea sapientiæ,*" the nearest neighbour, or rather next in kindred, to philosophy. Varro says, the principles of it are the same which Ennius made to be the principles of all nature, Earth, Water, Air, and the Sun. It does certainly comprehend more parts of philosophy, than any one profession, art, or science, in the world besides: and therefore Cicero says [p], the pleasures of a husbandman, "*mihi ad sapientis vitam proxime videntur accedere,*" come very nigh to those of a philosopher. There is no other sort of life that affords so many branches of praise to a panegyrist: The utility of it to a man's self; the usefulness, or rather necessity of it to all the rest of mankind; the innocence, the pleasure, the antiquity, the dignity.

The utility (I mean plainly the lucre of it) is not so great, now in our nation, as arises from merchandise and the trading of the city, from whence many of the best estates and chief honours of the kingdom are derived: we have no men now fetched from the plough to be made lords, as they were in Rome to be made consuls and dictators; the reason of which I conceive to be from an evil custom, now grown as strong among us as if it were a law, which is, that no men put their children to be bred up apprentices in agriculture, as in other trades, but such who

[o] Lib. I. c. 1.

[p] De Senect.

are so poor, that, when they come to be men, they have not where-withall to set up in it, and so can only farm some small parcel of ground, the rent of which devours all but the bare subsistence of the tenant: whilst they who are proprietors of the land, are either too proud, or, for want of that kind of education, too ignorant, to improve their estates, though the means of doing it be as easy and certain in this, as in any other track of commerce. If there were always two or three thousand youths, for seven or eight years bound to this profession, that they might learn the whole art of it, and afterwards be enabled to be masters in it, by a moderate stock; I cannot doubt but that we should see as many aldermens estates made in the country, as now we do out of all kind of merchandizing in the city. There are as many ways to be rich, and, which is better, there is no possibility to be poor, without such negligence as can neither have excuse nor pity; for a little ground will without question feed a little family, and the superfluities of life (which are now in some cases by custom made almost necessary) must be supplied out of the superabundance of art and industry, or contemned by as great a degree of philosophy.

As for the necessity of this art, it is evident enough, since this can live without all others, and no one other without this. This is like speech, without which the society of men cannot be preserved; the others, like figures and tropes
of

of speech, which serve only to adorn it. Many nations have lived, and some do still, without any art but this: not so elegantly, I confess; but still they live, and almost all the other arts, which are here practised, are beholding to this for most of their materials.

The innocence of this life is the next thing for which I commend it; and if husbandmen preserve not that, they are much to blame, for no men are so free from the temptations of iniquity. They live by what they can get by industry from the earth, and others, by what they can catch by craft from men. They live upon an estate given them by their mother, and others, upon an estate cheated from their brethren. They live, like sheep and kine, by the allowances of nature; and others, like wolves and foxes, by the acquisitions of rapine. And, I hope, I may affirm (without any offence to the great) that sheep and kine are very useful, and that wolves and foxes are pernicious creatures. They are, without dispute, of all men the most quiet and least apt to be inflamed to the disturbance of the common-wealth: their manner of life inclines them, and interest binds them, to love peace: in our late mad and miserable civil wars, all other trades, even to the meanest, set forth whole troops, and raised up some great commanders, who became famous and mighty for the mischiefs they had done: but, I do not remember the name of any one husbandman who had so

considerable a share in the twenty years ruin of his countrey, as to deserve the curses of his countrymen.

And if great delights be joined with so much innocence, I think it is ill done of men, not to take them here, where they are so tame, and ready at hand, rather than hunt for them in courts and cities, where they are so wild, and the chase so troublesome and dangerous.

We are here among the vast and noble scenes of nature ; we are there among the pitiful shifts of policy : we walk here in the light and open ways of the divine bounty ; we grope there in the dark and confused labyrinths of human malice : our senses are here feasted with the clear and genuine taste of their objects, which are all sophisticated there, and for the most part overwhelmed with their contraries. Here pleasure looks (methinks) like a beautiful, constant, and modest wife ; it is there an impudent, fickle, and painted harlot. Here is harmless and cheap plenty, there guilty and expenceful luxury.

I shall only instance in one delight more, the most natural and best-natured of all others, a perpetual companion of the husbandman ; and that is, the satisfaction of looking round about him, and seeing nothing but the effects and improvements of his own art and diligence ; to be always gathering of some fruits of it, and at the
same

same time to behold others ripening, and others budding: to see all his fields and gardens covered with the beauteous creatures of his own industry; and to see, like God, that all his works are good:

“ —Hinc atque hinc glomerantur Oreades; ipsi
 “ Agricolæ tacitum pertentant gaudia pectus [g].”
 On his heart-strings a secret joy does strike.

The antiquity of his art is certainly not to be contested by any other. The three first men in the world, were a gardiner, a ploughman, and a grazier; and if any man object, that the second of these was a murtherer, I desire he would consider, that as soon as he was so, he quitted our profession, and turned builder. It is for this reason, I suppose, that Ecclesiasticus [r] forbids us to hate husbandry; *because* (says he) *the Most High has created it*. We were all born to this art, and taught by nature to nourish our bodies by the same earth out of which they were made, and to which they must return, and pay at last for their sustenance.

Behold the original and primitive nobility of all those great persons, who are too proud now, not only to till the ground, but almost to tread upon it. We may talk what we please of lilies, and lions rampant, and spread-eagles in fields

[g] Virg. *Æn.* i. 504.

[r] Chap. vii. 15.

d'or, or *d'argent*; but if heraldry were guided by reason, a plough in a field arable would be the most noble and antient arms.

All these considerations make me fall into the wonder and complaint of Columella, how it should come to pass that all arts or sciences (for the dispute, which is an art, and which a science, does not belong to the curiosity of us husbandmen) metaphysick, physick, morality, mathematics, logick, rhetorick, &c. which are all, I grant, good and useful faculties, (except only metaphysick, which I do not know whether it be any thing or no) but even vaulting, fencing, dancing, attiring, cookery, carving, and such like vanities, should all have public schools and masters; and yet that we should never see or hear of any man who took upon him the profession of teaching this so pleasant, so virtuous, so profitable, so honourable, so necessary art.

A man would think, when he is in serious humour, that it were but a vain, irrational, and ridiculous thing, for a great company of men and women to run up and down in a room together, in a hundred several postures and figures, to no purpose, and with no design; and therefore dancing was invented first, and only practised antiently, in the ceremonies of the heathen religion, which consisted all in mummery and madness; the latter being the chief glory of the worship, and accounted divine inspiration:

piration : this, I say, a severe man would think, though I dare not determine so far against so customary a part, now, of good-breeding. And yet, who is there among our gentry, that does not entertain a dancing-master for his children, as soon as they are able to walk ? But, did ever any father provide a tutor for his son, to instruct him betimes in the nature and improvements of that land which he intended to leave him ? That is at least a superfluity, and this a defect, in our manner of education ; and therefore I could wish (but cannot in these times much hope to see it) that one college in each university were erected, and appropriated to this study, as well as there are to medecine and the civil law : there would be no need of making a body of scholars and fellows, with certain endowments, as in other colleges ; it would suffice, if, after the manner of halls in Oxford, there were only four professors constituted (for it would be too much work for only one master, or principal, as they call him there) to teach these four parts of it. First, Aration, and all things relating to it. Secondly, Pasturage. Thirdly, Gardens, Orchards, Vineyards, and Woods. Fourthly, all parts of Rural Oeconomy, which would contain the government of Bees, Swine, Poultry, Decoys, Ponds, &c. and all that which Varro calls *villaticas passionēs*, together with the sports of the field (which ought to be looked upon not only as pleasures, but as parts of house-keeping) and the domestical conservation and uses of all that is brought

brought in by industry abroad. The business of these professors should not be, as is commonly practised in other arts, only to read pompous and superficial lectures out of Virgil's Georgics, Pliny, Varro, or Columella ; but to instruct their pupils in the whole method and course of this study, which might be run through perhaps with diligence in a year or two ; and the continual succession of scholars, upon a moderate taxation for their diet, lodging, and learning, would be a sufficient constant revenue for maintenance of the house and the professors, who should be men not chosen for the ostentation of critical literature, but for solid and experimental knowledge of the things they teach ; such men, so industrious and public-spirited, as I conceive Mr. Hartlib [s] to be, if the gentleman be yet alive : but it is needless to speak further of my thoughts of this design, unless the present disposition of the age allowed more probability of bringing it into execution. What I have further to say of the country life, shall be borrowed from the poets, who were always the most faithful and affectionate friends to it. Poetry was born among the shepherds.

[s] *Mr. Hartlib*] A gentleman, of whom it may be enough to say, that he had the honour to live in the friendship of Mede and Milton. The former of these great men addressed some letters to him, and the latter, his *tractate on education*.

“ Nescio

“ Nescio qua natale solum dulcedine Musas
 “ Ducit, & immemores non finit esse sui [1].”

The Muses still love their own native place ;
 'T has secret charms, which nothing can deface.

The truth is, no other place is proper for their work ; one might as well undertake to dance in a crowd, as to make good verses in the midst of noise and tumult.

As well might corn, as verse, in cities grow ;
 In vain the thankless glebe we plow and sow,
 Against th' unnatural soil in vain we strive ;
 'Tis not a ground, in which these plants will thrive.

It will bear nothing but the nettles or thorns of satire, which grow most naturally in the worst earth ; and therefore almost all poets, except those who were not able to eat bread without the bounty of great men, that is, without what they could get by flattering of them, have not only withdrawn themselves from the vices and vanities of the grand world,

—— pariter vitisq̃ue jocisq̃ue
 Altius humanis exeruerē caput [2].

into the innocent happiness of a retired life ; but have commended and adorned nothing so much by their ever-living poems. Hesiod was the first

[1] 1 Ep. ex Pont. iii. 35.

[2] Ovid. Fast. i. 300.

or second poet in the world that remains yet extant (if Homer, as some think, preceded him, but I rather believe they were contemporaries); and he is the first writer too of the art of husbandry: "he has contributed (says Columella) not a little to our profession; I suppose he means not a little honour, for the matter of his instructions is not very important: his great antiquity is visible through the gravity and simplicity of his stile. The most acute of all his sayings concerns our purpose very much, and is couched in the reverend obscurity of an oracle. *πῶτον ἡμῖν πάντες*, The half is more than the whole. The occasion of the speech is this; his brother Peres had, by corrupting some great men (*βασιλείας δωροφάγους*, great bribe-eaters he calls them), gotten from him the half of his estate. It is no matter (says he) they have not done me so much prejudice, as they imagine:

*Ἠπίοι, ἔδ' ἴσασιν ὅσῳ πλείον ἡμῖν πάντες,
οὐδ' ὅσον ἐν μαλάρῃ· τε καὶ ἀσφοδίλα μίγ' ὄππασα.
κρύψαντες γὰρ ἔχουσιν Διὸς βίαν ἀνθρώποισι.*

Unhappy they, to whom God has not reveal'd
By a strong light which must their sense controule,
That half a great estate's more than the whole:
Unhappy, from whom still conceal'd does lye
Of roots and herbs, the wholesome luxury.

This I conceive to have been honest Hesiod's meaning. From Homer we must not expect much concerning our affairs. He was blind,
and

and could neither work in the country, nor enjoy the pleasures of it; his helpless poverty was likeliest to be sustained in the richest places; he was to delight the Grecians with fine tales of the wars and adventures of their ancestors; his subject removed him from all commerce with us, and yet, methinks, he made a shift to shew his good will a little. For, though he could do us no honour in the person of his hero Ulysses (much less of Achilles), because his whole time was consumed in wars and voyages; yet he makes his father Laertes a gardener all that while, and seeking his consolation for the absence of his son in the pleasure of planting and even dunging his own grounds. Ye see he did not contemn us peasants, nay, so far was he from that insolence, that he always styles Eumæus, who kept the hogs, with wonderful respect *καὶ θεῶν*, the divine swine-herd: he could have done no more for Menelaus or Agamemnon. And Theocritus (a very antient poet, but he was one of our own tribe, for he wrote nothing but pastorals) gave the same epithet to an husbandman,

— *ἀμείλιτο δὲος ἀγροῖων* [w]

The divine husbandman replied to Hercules, who was but *καὶ* himself. These were civil Greeks, and who understood the dignity of our calling! Among the Romans we have, in the

[w] Idyll. xxv. ver. 51.

first

first place, our truly divine Virgil, who, though, by the favour of Mæcenas and Augustus, he might have been one of the chief men of Rome, yet chose rather to employ much of his time in the exercise, and much of his immortal wit in the praise and instructions of a rustic life, who, though he had written before whole books of pastorals and georgics, could not abstain in his great and imperial poem from describing Evander, one of his best princes, as living just after the homely manner of an ordinary countryman. He seats him in a throne of maple, and lays him but upon a bear's skin; the kine and oxen are lowing in his court-yard; the birds under the eaves of his window call him up in the morning; and when he goes abroad, only two dogs go along with him for his guard: at last, when he brings Æneas into his royal cottage, he makes him say this memorable complement, greater than ever yet was spoken at the Escorial, the Louvre, or our Whitehall:

—“Hæc (inquit) limina victor

“Alcides subiit, hæc illum regia cepit:

“Aude, hospes, contemnere opes, & te quoque
“dignum

“Finge Deo, rebusque veni non asper egenis [x].”

This humble roof, this rustic court, (said he),

Receiv'd Alcides, crown'd with victory:

Scorn not, great guest, the steps where he has trod,
But condemn wealth, and imitate a God.

[x] Virg. Æn. viii. 365.

The

The next man, whom we are much obliged to, both for his doctrine and example, is the next best poet in the world to Virgil, his dear friend Horace; who, when Augustus had desired Mæcenas to persuade him to come and live domestically, and at the same table with him, and to be secretary of state of the whole world under him, or rather jointly with him, for he says, “*ut nos in epistolis scribendis adjuvet,*” could not be tempted to forsake his Sabin, or Tiburtin manor, for so rich and so glorious a trouble. There was never, I think, such an example as this in the world, that he should have so much moderation and courage as to refuse an offer of such greatness, and the emperor so much generosity and good-nature as not to be at all offended with his refusal, but to retain still the same kindness, and express it often to him in most friendly and familiar letters, part of which are still extant. If I should produce all the passages of this excellent author upon the several subjects which I treat of in this book, I must be obliged to translate half his works; of which I may say more truly than in my opinion he did of Homer,

Qui, quid sit pulchrum, quid turpe, quid utile, quid
non,

Plenius & melius Chrysippo & Crantore dicit [γ].

I shall content myself upon this particular theme with three only, one out of his Odes, the

[γ] Ep. ii. 3.

other

other out of his Satires, the third out of his Epistles; and shall forbear to collect the suffrages of all other poets, which may be found scattered up and down through all their writings, and especially in Martial's. But I must not omit to make some excuse for the bold undertaking of my own unskilful pencil upon the beauties of a face that has been drawn before by so many great masters; especially, that I should dare to do it in Latin verses (though of another kind), and have the confidence to translate them. I can only say that I love the matter, and that ought to cover many faults; and that I run not to contend with those before me, but follow to applaud them.

A translation out of VIRGIL,
Georg. Lib. II. 458.

OH happy (if his happiness he knows)
The country swain, on whom kind heav'n bestows
At home all riches, that wise nature needs;
Whom the just earth with easy plenty feeds.
'Tis true, no morning tide of clients comes,
And fills the painted channels of his rooms,
Adorning the rich figures, as they pass,
In tap'stry wrought, or cut in living brass;
Nor is his wool superfluously dy'd
With the dear poison of Assyrian pride:
Nor do Arabian perfumes vainly spoil [x]
The native use, and sweetness of his oil.

Instead

[x] *Nor do Arabian perfumes vainly spoil* Not to
take

Instead of these, his calm and harmless life,
 Free from th' alarms of fear, and storms of strife,
 Does with substantial blessedness abound,
 And the soft wings of peace cover him round [a]:
 Through artless grots the murmuring waters glide;
 Thick trees both against heat and cold provide,
 From whence the birds salute him; and his ground
 With lowing herds, and bleating sheep does sound;
 And all the rivers, and the forests nigh,
 Both food and game, and exercise supply.
 Here a well-harden'd active youth we see,
 Taught the great art of chearful poverty.
 Here, in this place alone, there still do shine
 Some streaks of love, both human and divine;
 From hence Astræa took her flight, and here
 Still her last foot-steps upon earth appear.
 'Tis true, the first desire, which does controul
 All the inferior wheels that move my soul,
 Is, that the Muse me her high priest would make,
 Into her holiest scenes of mystery take,
 And open there to my mind's purged eye
 Those wonders, which to sense the gods deny;

take Mr. Cowley for a worse versifier, than he really was, we are to reflect that many words had a different accent in his time, from what they have in ours; and, in particular, that the word, *perfume*, had its accent on the *first* syllable, and not, as we now pronounce it, *perfume*, on the *last*.

[a] *And the soft wings of peace cover him round* Dryden himself could not have expressed this idea better, or more musically.—They, that have *purged ears*, will know, without being told, that the *Trochee*, in the fourth place, though against rule, has, on this occasion, a better effect than the *iambus* would have had.

How

116 ESSAYS IN VERSE AND PROSE

How in the moon such change of shapes is found :
 The moon, the changing world's eternal bound.
 What shakes the solid earth, what strong disease
 Dares trouble the firm centre's antient ease ;
 What makes the sea retreat, and what advance :
 " Varieties too regular for chance [b]."
 What drives the chariot on of winter's light,
 And stops the lazy waggon of the night.
 But, if my dull and frozen blood deny
 To send forth spirits, that raise a soul so high ;
 In the next place, let woods and rivers be
 My quiet, though inglorious, destiny.
 In life's cool vale let my low scene be laid ;
 Cover me, gods, with Tempe's thickest shade.
 Happy the man, I grant, thrice happy he,
 Who can through gross effects their causes see :
 Whose courage from the deeps of knowledge springs,
 Nor vainly fears inevitable things ;
 But does his walk of virtue calmly go
 Through all th' alarms of death and hell below [c].

[b] *Varieties too regular for chance.*] Judiciously added, to correct the atheistic principles of his original.

[c] *hell below*] Hell, for the *grave*, in which sense the word is generally used by the translators of the Old Testament. He would say, That death and the grave, *inevitable things*, as he calls them, have no terrors for the *good* man, for him,

" — who does his walk of *virtue* go—" such a man having nothing to fear from *death*, if it be a state of insensibility, and much to hope, if it be the passage only to a future existence. So sagely has our Christian poet corrected the libertinism of his pagan, and epicurean original, who thought nothing of opposing the *walk of virtue*, to his—

" metus omnes, strepitumque Acherontis avari."

Happy !

Happy ! but, next such conquerors, happy they,
 Whose humble life lies not in fortune's way.
 They unconcern'd, from their safe distant seat,
 Behold the rods and sceptres of the great.
 The quarrels of the mighty without fear,
 And the descent of foreign troops they hear.
 Nor can ev'n Rome their steady course misguide,
 With all the lustre of her perishing pride.
 Them never yet did strife or avarice draw
 Into the noisy markets of the law,
 The camps of gowned war ; nor do they live
 By rules or forms, that many madmen give.
 Duty for nature's bounty they repay,
 And her sole laws religiously obey.

Some with bold labour plough the faithless main,
 Some rougher storms in princes courts sustain.
 Some swell up their slight sails with poplar fame,
 Charm'd with the foolish whistlings of a name [d].
 Some their vain wealth to earth again commit ;
 With endless cares some brooding o'er it sit.
 Countrey and friends are by some wretches sold,
 To lie on Tyrian beds and drink in gold ;
 No price too high for profit can be shown :
 Not brothers blood, nor hazards of their own.
 Around the world in search of it they roam,
 It makes ev'n their antipodes their home ;
 Mean while, the prudent husbandman is found,
 In mutual duties striving with his ground,
 And half the year he care of that does take,
 That half the year grateful returns does make.

[d] *Charm'd with the foolish whistlings of a name*

“ Or, ravish'd with the whistling of a name—”

Pope, Essay on Man, iv. 282.

Each

Each fertile month does some new gifts present,
 And with new work his industry content.
 This, the young lamb, that, the soft fleece doth yield;
 This, loads with hay, and that, with corn the field;
 All sorts of fruit crown the rich Autumn's pride:
 And on a swelling hill's warm stony side,
 The powerful princely purple of the vine,
 Twice dy'd with the redoubled sun, does shine.
 In th' evening to a fair ensuing day,
 With joy he sees his flocks and kids to play:
 And loaded kine about his cottage stand,
 Inviting with known sound the milker's hand;
 And, when from wholesome labour he doth come,
 With wishes to be there, and wish'd for home,
 He meets at door the softest human blisses,
 His chaste wife's welcome, and dear children's kisses.
 When any rural holidays invite
 His genius forth to innocent delight,
 On earth's fair bed, beneath some sacred shade,
 Amidst his equal friends carelessly laid,
 He sings thee, Bacchus, patron of the vine,
 The beechen bowl foams with a flood of wine,
 Not to the loss of reason, or of strength:
 To active games and manly sport, at length,
 Their mirth ascends, and with fill'd veins they see,
 Who can the best at better trials be.
 From such the old Hetrurian virtue rose;
 Such was the life the prudent Sabins chose;
 Such, Remus and the god, his brother, led;
 From such firm footing Rome grew the world's head [e].
Such

[e] — *world's head*] After this line, in the original, is inserted the following—

“Septemque una sibi muro circumdedit arces”—

omitted

Such was the life that, ev'n till now, does raise
 The honour of poor Saturn's golden days:
 Before men, born of earth and buried there,
 Let in the sea their mortal fate to share:
 Before new ways of perishing were sought,
 Before unskilful death on anvils wrought:
 Before those beasts, which human life sustain,
 By men, unless to the gods use, were slain.

HOR. Epod. Ode II.

HAPPY the man, whom bounteous gods allow
 With his own hands paternal grounds to plough!
 Like the first golden mortals happy, he,
 From business and the cares of money free!
 No human storms break off at land his sleep;
 No loud alarms of nature on the deep:
 From all the cheats of law he lives secure,
 Nor does th' affronts of palaces endure;
 Sometimes, the beauteous marriageable vine
 He to the lusty bridegroom elm does join;
 Sometimes he lops the barren trees around,
 And grafts new life into the fruitful wound;
 Sometimes he sheers his flock, and sometimes he
 Stores up the golden treasures of the bee.
 He sees his lowing herds walk o'er the plain,
 Whilst neighbouring hills low back to them again;
 And when the season, rich as well as gay,
 All her autumnal bounty does display,

omitted by the translator, either as not seeing the force and propriety of it, or as not conceiving how this addition to the *world's head* could be made to look considerable in the eyes of the common reader.

How

How is he pleas'd th' encreasing use to see
 Of his well-trusted labours bend the tree!
 Of which large shares, on the glad sacred days,
 He gives to friends, and to the gods repays.
 With how much joy does he, beneath some shade
 By aged trees reverend embraces made,
 His careless head on the fresh green recline,
 His head uncharg'd with fear or with design.
 By him a river constantly complains,
 The birds above rejoice with various strains,
 And in the solemn scene their orgies keep,
 Like dreams, mix'd with the gravity of sleep;
 Sleep, which does always there for entrance wait,
 And nought within against it shuts the gate.

Nor does the roughest season of the sky,
 Or sullen Jove, all sports to him deny.
 He runs the mazes of the nimble hare,
 His well-mouth'd dogs glad concert rends the air;
 Or with game bolder, and rewarded more,
 He drives into a toil the foaming bore;
 Here flies the hawk t' assault, and there the net,
 To intercept the travailing fowl, is set:
 And all his malice, all his craft, is shown
 In innocent wars [f], on beasts and birds alone.
 This is the life from all misfortunes free,
 From thee, the great one, tyrant, love, from thee;
 And, if a chaste and clean, though homely, wife
 Be added to the blessings of this life,
 Such as the antient sun-burnt Sabins were,
 Such as Apulia, frugal still, does bear,

[f] *innocent wars*] *Innocent*, he means, in comparison with wars on his own kind.

Who

Who makes her children and the house her care,
 And joyfully the work of life does share,
 Nor thinks herself too noble or too fine
 To pin the sheepfold or to milch the kine,
 Who waits at door against her husband come,
 From rural duties, late, and wearied home,
 Where she receives him with a kind embrace,
 A chearful fire, and a more chearful face :
 And fills the bowl up to her homely lord,
 And with domestic plenty loads the board ;
 Not all the lustful shell-fish of the sea,
 Dress'd by the wanton hand of luxury,
 Nor ortolans nor godwits, nor the rest
 Of costly names that glorify a feast,
 Are at the princely tables better chear,
 Than lamb and kid, lettuce and olives here.

THE COUNTRY MOUSE.

A Paraphrase upon HORACE, Book II. Sat. vi.

AT the large foot of a fair hollow tree,
 Close to plough'd ground, seated commodiously,
 His antient and hereditary house,
 There dwelt a good substantial country mouse ;
 Frugal, and grave, and careful of the main,
 Yet, one, who once did nobly entertain
 A city mouse, well coated, sleek, and gay,
 A mouse of high degree, which lost his way,
 Wantonly walking forth to take the air,
 And arriv'd early, and belighted there [f].

For

[f] *belighted there*] A humorously formed word,
 in allusion to *benighted* ; *to be overtaken by light*, be-
 Vol. II. G ing

For a day's lodging: the good hearty hoast,
 (The antient plenty of his hall to boast)
 Did all the stores produce, that might excite,
 With various tastes, the courtier's appetite.
 Fitches and beans, peason, oats, and wheat,
 And a large chesnut, the delicious meat
 Which Jove himself, were he a mouse, would eat. }
 And, for a *baut goust*, there was mixt with these
 The swerd of bacon, and the coat of cheese:
 The precious reliques, which at harvest, he
 Had gather'd from the reapers luxury.
 Freely (said he) fall on and never spare,
 The bounteous gods will for to-morrow care.
 And thus at ease, on beds of straw, they lay,
 And to their genius sacrific'd the day:
 Yet the nice guest's epicurean mind,
 (Though breeding made him civil seem and kind)
 Despis'd this country feast; and still his thought
 Upon the cakes and pies of London wrought.
 Your bounty and civility (said he)
 Which I'm surpriz'd in these rude parts to see,
 Shews that the gods have given you a mind,
 Too noble for the fate, which here you find.
 Why should a soul, so virtuous, and so great,
 Lose itself thus in an obscure retreat?
 Let savage beasts lodge in a country den;
 You should see towns, and manners know, and men;
 And taste the generous luxury of the court,
 Where all the mice of quality resort;
 Where thousand beauteous *shes* about you move,
 And, by high fare, are pliant made to love.

ing to a mouse, whose journey of course is performed
 in the dark, what the being overtaken by *night* is to
 a man, who travels by day.

We

We all, ere long, must render up our breath,
No cave or hole can shelter us from death.

Since life is so uncertain, and so short,
Let's spend it all in feasting and in sport.
Come, worthy sir, come with me, and partake
All the great things, that mortals happy make.

Alas, what virtue hath sufficient arms,
T' oppose bright honour, and soft pleasure's charms?
What wisdom can their magic force repel?
It draws this reverend hermit from his cell.
It was the time, when witty poets tell,
" That Phœbus into Thetis' bosom fell:
" She blush'd at first, and then put out the light,
" And drew the modest curtains of the night."
Plainly, the troth to tell, the sun was set.
When to the town our wearied travellers get [g]
To a lord's house, as lordly as can be,
Made for the use of pride and luxury,
They come; the gentle courtier at the door
Stops, and will hardly enter in before.
But 'tis, sir, your command, and being so,
I'm sworn t' obedience; and so in they go.
Behind a hanging in a spacious room,
(The richest work of Mortclake's noble loom)
They wait awhile their wearied limbs to rest,
Till silence should invite them to their feast.

[g] — *our wearied travellers get*] He forgot his
own idea of a mouse's journey, *by night*: nay, he
forgot that such, too, was his author's idea,

—" *urbis aventes*

" *Mœnia nocturni subrepere*—"

G 2

" About

" About the hour that Cynthia's silver light [b],
 " Had touch'd the pale meridies of the night ;"
 At last the various supper being done,
 It happen'd that the company was gone
 Into a room remote, servants and all,
 To please their noble fancies with a ball.
 Our host leads forth his stranger, and does find,
 All fitted to the bounties of his mind.
 Still on the table half-fill'd dishes stood,
 And with delicious bits the floor was strew'd.
 The courteous mouse presents him with the best,
 And both with fat varieties are blest,
 Th' industrious peasant every where does range,
 And thanks the gods for his life's happy change.
 Lo! in the midst of a well-freighted pye.
 They both at last glutted, and wanton lye.
 When, see the sad reverse of prosperous fate,
 And what fierce storms on mortal glories wait!
 With hideous noise, down the rude servants come,
 Six dogs before run barking into th' room ;
 The wretched gluttons fly with wild affright,
 And hate the fulness, which retards their flight,
 Our trembling peasant wishes now in vain,
 That rocks and mountains cover'd him again.

[b] *About the hour that Cynthia's silver light*
 These two lines on *mid-night*, and the three above,
 on *sun-setting*, are a fine ridicule on the prevailing
 taste of poetry at that time, as appears from the in-
 troduction,

" —as witty poets tell—"

and therefore, unluckily, on his *own* taste, when he
 wrote, as he too often did, and as the best poets are
 apt to do, for present fame and reputation.

Oh

Oh how the change of his poor life he curst !
 This, of all lives (said he) is sure the worst.
 Give me again, ye gods, my cave and wood,
 With peace, let tares and acorns be my food.

A Paraphrase upon the 10th Epistle of the First
 Book of HORACE.

HORACE TO FUSCUS ARISTIUS.

HEALTH, from the lover of the country, me,
 Health, to the lover of the city, thee;
 A difference in our souls, this only proves,
 In all things else, we agree like married doves.
 But the warm nest and crowded dove-house thou
 Dost like; I loosely fly from bough to bough,
 And rivers drink, and all the shining day,
 Upon fair trees or mossy rocks I play;
 In fine, I live and reign, when I retire
 From all that you equal with heaven admire.
 Like one at last from the priest's service fled,
 Loathing the honied cakes, I long for bread.
 Would I a house for happiness erect,
 Nature alone should be the architect.
 She'd build it more convenient, than great,
 And doubtless in the country choose her seat.
 Is there a place, doth better helps supply,
 Against the wounds of winter's cruelty?
 Is there an air, that gentlier does assuage
 The mad celestial dog's, or lion's rage?
 Is it not there that sleep (and only there)
 Nor noise without, nor cares within, does fear?
 Does art through pipes a purer water bring,
 Than that, which nature strains into a spring?

Can all your tap'stries, or your pictures, show
 More beauties, than in herbs and flowers do grow?
 Fountains and trees our wearied pride do please,
 Even in the midst of gilded palaces.

And in your towns, that prospect gives delight,
 Which opens round the country to our sight.

Ment to the good, from which they rashly fly,
 Return at last; and their wild luxury
 Does but in vain with those true joys contend,
 Which nature did to mankind recommend.

The man, who changes gold for burnish'd brass,
 Or small right gems, for larger ones of glass,
 Is not, at length, more certain to be made
 Ridiculous, and wretched by the trade,
 Than he, who sells a solid good, to buy
 The painted goods of pride and vanity.

If thou be wise, no glorious fortune choose,
 Which 'tis but pain to keep, yet grief to lose.
 For, when we place even trifles, in the heart,
 With trifles too, unwillingly we part [i].

An humble roof, plain bed, and homely board,
 More clear, untainted pleasures do afford,
 Than all the tumult of vain greatness brings
 To kings, or to the favorites of kings [k].

The horned deer, by nature arm'd so well,
 Did with the horse in common pasture dwell;

[i] *For, when we place, &c.* He gives the sense of
 Horace,

“ — *si quid mirabere, ponas*

“ *Invitus*—”

but in a turn of phrase and verse more touching, and,
 though somewhat paraphrastical, not less elegant.

[k] Pope, *Essay on Man*, iv. 205.

And,

And, when they fought, the field it always wan,
 Till the ambitious horse beg'd help of man,
 And took the bridle, and thenceforth did reign
 Bravely alone, as lord of all the plain:
 But never after could the rider get
 From off his back, or from his mouth the bit.
 So they, who poverty too much do fear,
 T' avoid that weight, a greater burden bear;
 That they might power above their equals have,
 To cruel masters they themselves enslave.
 For gold, their liberty exchange'd we see,
 That fairest flower, which crowns humanity [1]
 And all this mischief does upon them light,
 Only, because they know not how, aright
 That great, but secret, happiness to prize,
 That's laid up in a little, for the wise:
 That is the best and easiest estate,
 Which to a man sits close, but not too strait;
 'Tis like a shoe; it pinches, and it burns,
 Too narrow; and too large, it overturns.
 My dearest friend, stop thy desires at last,
 And cheerfully enjoy the wealth thou hast.
 And, if me still seeking for more you see,
 Chide, and reproach, despise and laugh at me.
 Money was made, not to command our will,
 But all our lawful pleasures to fulfil.

[1] *That fairest flower, which crowns humanity*
 The poet, as usual, expresses his own feeling: but he does more, he expresses it very classically. The allusion is to the antient custom of wearing wreaths or garlands of flowers, on any occasion of joy and festivity. Of these *flowers* (taken in the sense of *pleasures*, of which they were the emblems) the fairest, says he, that crowns the *happy* man, is *liberty*.

Shame and woe to us, if we our wealth obey;
The horse doth with the horseman run away.

THE COUNTRY LIFE.

Lib. IV. Plantarum.

BLEST be the man (and blest he is) whom e'er
(Plac'd far out of the roads of hope or fear)
A little field, and little garden, feeds:
The field gives all that frugal nature needs;
'The wealthy garden liberally bestows
All she can ask, when she luxurious grows.
The specious inconveniences, that wait
Upon a life of business, and of state,
He sees (nor does the sight disturb his rest)
By fools desir'd, by wicked men possess.
Thus, thus (and this deserv'd great Virgil's praise)
The old Corycian yeoman pass'd his days:
Thus his wife life Abdolonymus spent:
Th' ambassadors, which the great emperor sent
To offer him a crown, with wonder found
The reverend gard'ner howing of his ground;
Unwillingly and slow and discontent,
From his lov'd cottage, to a throne he went.
And oft he stopt in his triumphant way,
And oft look'd back, and oft was heard to say
Not without sighs, Alas, I there forsake
A happier kingdom, than I go to take.
'Thus Aglaüs (a man unknown to men,
But the gods knew and therefore lov'd him then [m])
Thus

[m] —lov'd him then] Emphatically, *then*; i. e.
when *unknown to men*: for here lay the wonder (to
which

Thus liv'd obscurely then without a name,
 Aglaüs, now confign'd t' eternal fame.
 For Gyges, the rich king, wicked and great,
 Presum'd, at wife Apollo's Delphic seat
 Presum'd, to ask, Oh thou, the whole world's eye,
 See'st thou a man, that happier is than I?
 The God, who scorn'd to flatter man, reply'd,
 Aglaüs happier is. But Gyges cry'd,
 In a proud rage, Who can that Aglaüs be?
 We have heard, as yet, of no such king as he.
 And true it was, through the whole earth around;
 No king of such a name was to be found.
 Is some old hero of that name alive,
 Who his high race does from the gods derive?
 Is it some mighty general, that has done
 Wonders in fight, and god-like honours won?
 Is it some man of endless wealth, said he?
 None, none of these: who can this Aglaüs be?
 After long search and vain inquiries past,
 In an obscure Arcadian vale at last,
 (Th' Arcadian life has always shady [n] been)
 Near Sopho's town (which he but once had seen)
 This Aglaüs who monarchs envy drew,
 Whose happiness the gods stood witness to,
 This mighty Aglaüs was labouring found,
 With his own hands, in his own little ground.

which the poet, by his following story, would reconcile us), that an *obscure* man should be the *favourite of heaven*, or, in the eye of true wisdom, deserve to be reputed *happy*.

[n] — *always shady*] A well-chosen word, implying, at once, *repose* and *obscurity*.

So, gracious God [o], (if it may lawful be,
 Among those foolish gods to mention thee)
 So let me act, on such a private stage,
 The last dull scenes of my declining age;
 After long toils and voyages in vain,
 This quiet port let my toft vessel gain,
 Of heavenly rest, this earnest to me lend,
 Let my life sleep, and learn to love her end [p].

[o] *So, gracious God, &c.*] These concluding eight lines are written in the author's best manner, which is (as I have several times observed), when he expresses his own *feeling*, along with his ideas.

[p] —*love her end*] i. e. *death*, of which *sleep* is the image.

V.

THE GARDEN.

To J. EVELYN, Esquire.

I NEVER had any other desire so strong,
 and so like to covetousness, as that one
 which I have had always, that I might be mas-
 ter at last of a small house and large garden,
 with very moderate conveniencies joined to
 them, and there dedicate the remainder of my
 life only to the culture of them and study of
 nature,

And there (with no design beyond my wall) whole and
 intire to lie,
 In no unactive ease, and no unglorious poverty.

Or, as Virgil has said, shorter and better for
 me, that I might there

“ Studiis florere ignobilis [p] otii:”

(though I could wish that he had rather said,
 “ Nobilis otii,” when he spoke of his own.)
 But several accidents of my ill fortune have dis-
 appointed me hitherto, and do still, of that feli-
 city; for though I have made the first and hard-

[p] Virg. G. iv. 564.

est

est step to it, by abandoning all ambitions and hopes in this world, and by retiring from the noise of all business and almost company, yet I stick still in the inn of a hired house and garden, among weeds and rubbish; and without that pleasantest work of human industry, the improvement of something which we call (not very properly, but yet we call) our own. I am gone out from Sodom, but I am not yet arrived at my little Zoar. *O let me escape thither (is it not a little one?) and my soul shall live.* I do not look back yet; but I have been forced to stop, and make too many halts. You may wonder, Sir, (for this seems a little too extravagant and pindarical for prose) what I mean by all this preface; it is to let you know, that though I have missed, like a chemist, my great end, yet I account my affections and endeavours well-rewarded by something that I have met with by the bye; which is, that they have procured to me some part in your kindness and esteem; and thereby the honour of having my name so advantageously recommended to posterity, by the epistle you are pleased to prefix to the most useful book that has been written in that kind [q,] and which is to last as long as months and years.

[q] — *the most useful book that has been written in that kind*] Mr. Evelyn's *Kalendarium hortense*; dedicated to Mr. Cowley — The title explains the propriety of the compliment, that this book was to last as long as months and years.

Among

Among many other arts and excellencies, which you enjoy, I am glad to find this favourite of mine the most predominant; that you choose this for your wife, though you have hundreds of other arts for your concubines; though you know them, and beget sons upon them all (to which you are rich enough to allow great legacies), yet the issue of this seems to be designed by you to the main of the estate; you have taken most pleasure in it, and bestowed most charges upon its education: and I doubt not to see that book, which you are pleased to promise to the world, and of which you have given us a large earnest in your calendar, as accomplished, as any thing can be expected from an extraordinary wit, and no ordinary expences, and a long experience. I know no body that possesses more private happiness than you do in your garden; and yet no man, who makes his happiness more public, by a free communication of the art and knowledge of it to others. All that I myself am able yet to do, is only to recommend to mankind the search of that felicity, which you instruct them how to find and to enjoy.

I;

Happy art thou, whom God does bless
With the full choice of thine own happiness;
And happier yet, because thou'rt blest
With prudence, how to choose the best:

In books and gardens thou hast plac'd aright
 (Things, which thou well dost understand;
 And both dost make with thy laborious hand)
 Thy noble, innocent delight:
 And in thy virtuous wife, where thou again dost meet
 Both pleasures more refin'd and sweet;
 The fairest garden in her looks,
 And in her mind the wisest books.
 Oh, who would change these soft, yet solid joys,
 For empty shows, and senseless noys;
 And all which rank ambition breeds,
 Which seem such beauteous flowers, and are such
 poisonous weeds?

2.

When God did man to his own likeness make,
 As much as clay, though of the purest kind,
 By the great potter's art refin'd,
 Could the divine impression take,
 He thought it fit to place him where
 A kind of heaven too did appear,
 As far as earth could such a likeness bear:
 That man no happiness might want,
 Which earth to her first master could afford,
 He did a garden for him plant
 By the quick hand of his omnipotent word.
 As the chief help and joy of human life,
 He gave him the first gift; first, ev'n before a wife.

3.

For God, the universal architect,
 'T had been as easy to erect
 A Louvre or Escorial, or a tower
 That might with heaven communication hold;
 As Babel vainly thought to do of old:
 He wanted not the skill or power;

In the world's fabric those were shewn,
 And the materials were all his own.
 But well he knew, what place would best agree
 With innocence, and with felicity:
 And we elsewhere still seek for them in vain;
 If any part of either yet remain,
 If any part of either we expect,
 This may our judgment in the search direct;
 God the first garden made, and the first city, Cain.

4

O blessed shades! o gentle cool retreat
 From all th' immoderate heat,
 In which the frantic world does burn and sweat?
 This does the lion-star, ambition's rage;
 This avarice, the dog-star's thirst assuage;
 Every where else their fatal power we see,
 They make and rule man's wretched destiny:
 They neither set, nor disappear,
 But tyrannize o'er all the year;
 Whilst we ne'er feel their flame or influence here:
 The birds, that dance from bough to bough,
 And sing above in every tree,
 Are not from fears and cares more free,
 Than we, who lie, or sit or walk below,
 And should by right be singers too.
 What prince's choir of music can excell
 That, which within this shade does dwell?
 To which we nothing pay or give;
 They, like all other poets live,
 Without reward, or thanks for their obliging pains;
 'Tis well, if they become not prey:
 The whistling winds add their less artful strains,
 And a graye base the murmuring fountains play;
 Nature

Nature does all this harmony bestow,
 But to our plants, art's music too,
 The pipe, theorbo, and guitar we owe;
 The lute itself, which once was green and mute,
 When Orpheus strook th' inspired lute,
 The trees danc'd round, and understood
 By sympathy the voice of wood.

5.

These are the spells, that to kind sleep invite,
 And nothing does within resistance make,
 Which yet we moderately take;
 Who would not choose to be awake,
 While he's encompass'd round with such delight,
 To th' ear, the nose, the touch, the taste and sight?
 When Venus would her dear Ascanius keep [g]
 A prisoner in the downy bands of sleep.
 She od'reous herbs and flowers beneath him spread,
 As the most soft and sweetest bed;
 Not her own lap would more have charm'd his head.
 Who, that has reason, and his smell,
 Would not among roses and jasmia dwell,
 Rather than all his spirits choak
 With exhalations of dirt and smok?
 And all th' uncleanness, which does drown
 In pestilential clouds a populous town?
 The earth itself breathes better perfumes here,
 Than all the female men, or women, there,
 Not without cause, about them bear.

[g] Virg. Æn. i. 695.

6. When

6.

When Epicurus to the world had taught,
 That pleasure was the chiefest good,
 (And was, perhaps, i' th' right [r], if rightly understood)

His life he to his doctrine brought,
 And in a garden's shade that sovereign pleasure sought:
 Whoever a true epicure would be,
 May there find cheap and virtuous luxury.
 Vitellius his table, which did hold
 As many creatures, as the ark of old ;
 That fiscal table, to which every day
 All countries did a constant tribute pay,
 Could nothing more delicious afford,
 Than nature's liberality,
 Help'd with a little art and industry,
 Allows the meanest gard'ner's board.
 The wanton taste no fish or fowl can choose,
 For which the grape or melon she would lose ;
 Though all th' inhabitants of sea and air
 Be listed in the glutton's bill of fare,
 Yet still the fruits of earth we see
 Plac'd the third story [s] high in all her luxury.

7.

But with no sense the garden does comply,
 None courts, or flatters, as it does the eye [t] :
 When

[r] *was, perhaps, i' th' right*] The author had seen Gassendi's fine work on the subject.

[s] *Plac'd the third story*] i. e. in the *dessert*, which stands as the *third story* in the fabric of modern luxury.

[t] *But with no sense the garden does comply, None courts, or flatters, as it does the eye*] A little obscurely expressed. The meaning is—The garden gratifies

When the great Hebrew king did almost strain
 The wond'rous treasures of his wealth and brain,
 His royal southern guest to entertain ;

 Though she on silver floors did tread,
 With bright Assyrian carpets on them spread,

 To hide the metal's poverty,
 Though she look'd up to roofs of gold,
 And nought around her could behold,

 But silk and rich embroidery,
 And Babylonian tapestry,

 And wealthy Hiram's princely dy :
 Though Ophir's starry stones met every where her
 eye ;

Though she herself, and her gay host were drest
 With all the shining glories of the east ;
 When lavish art her costly work had done,

 The honour and the prize of bravery
 Was by the garden from the palace won ;
 And every rose and lily there did stand

 Better attir'd by nature's hand [u] :
 The case thus judg'd against the king we see,
 By one, that would not be so rich, though wiser far
 than he.

8.

Nor does this happy place only dispense

 Such various pleasures to the sense ;

 Here health itself does live,

That salt of life, which does to all a relish give,

It's standing pleasure, and intrinsic wealth,

The body's virtue, and the soul's good fortune, health.

gratifies no sense, it courts and flatters none, so much
 as it does the eye.

[u] Matth. vi. 29.

The

The tree of life, when it in Eden stood,
 Did its immortal head to heaven-rear ;
 It lasted a tall cedar, till the flood ;
 Now a small thorny shrub it does appear ;
 Nor will it thrive too every where :
 It always here is freshest seen ;
 'Tis only here an ever-green.
 If, through the strong and beauteous fence
 Of temperance and innocence,
 And wholesome labours, and a quiet mind,
 Any diseases passage find,
 They must not think here to assait
 A land unarm'd, or without a guard ;
 They must fight for it, and dispute it hard,
 Before they can prevail :
 Scarce any plant is growing here,
 Which against death some weapon does not bear,
 Let cities boast, that they provide
 For life the ornaments of pride ;
 But 'tis the country and the field,
 That furnish it with staff and shield [w].

9.

Where does the wisdom and the power divine
 In a more bright and sweet reflection shine ?
 Where do we finer strokes and colours see
 Of the Creator's real poetry,
 Than when we with attention look
 Upon the third day's volume of the book ?

[w] — *staff and shield*] i. e. bread and physic ; the former, to *sustain* man's life, and the latter, to *guard* it against disease and sickness.

If we could open and intend our eye,
 We all, like Moses, should espy
 Ev'n in a bush the radiant Deity.
 But we despise these his inferior ways
 (Though no less full of miracle and praise):
 Upon the flowers of heaven we gaze;
 The stars of earth [x] no wonder in us raise,
 Though these perhaps do more, than they,
 The life of mankind sway,
 Although no part of mighty nature be
 More stor'd with beauty, power, and mystery;
 Yet, to encourage human industry,
 God has so order'd, that no other part
 Such space and such dominion leaves for art.

10.

We no where art do so triumphant see,
 As when it grafts or buds the tree:
 In other things we count it to excell,
 If it a docile scholar can appear
 To nature, and but imitate her well;
 It over-rules, and is her master here,

[x]—*flowers of heaven—stars of earth*] A poetical conversion, much to the taste of Mr. Cowley; but the prettier and easier, because many plants and flowers are of a *radiate* form, and are called *stars*, not in the poet's vocabulary only, but in that of the botanist and florist: as, on the other hand, the stars of heaven—

“Blushing in bright diversities of day—”
 as the poet says of the garden's *bloomy bed*, very naturally present themselves under the idea, and take the name, of *flowers*.

It imitates her Maker's power divine,
And changes her sometimes, and sometimes does re-
fine:

It does, like grace, the fallen tree restore
To its blest state of Paradise before :
Who would not joy to see his conquering hand
O'er all the vegetable world command ?
And the wild giants of the wood receive
What law he's pleas'd to give ?
He bids th' ill-natur'd crab produce
The gentler apple's winy juice ;

The golden fruit, that worthy is
Of Galatea's purple kifs [y] ;
He does the savage hawthorn teach
To bear the medlar and the pear,
He bids the rustic plum to rear
A noble trunk, and be a peach.
Even Daphne's coyness he does mock,
And weds the cherry to her stock,
Though she refus'd Apollo's suit ;
Even she, that chaste and virgin tree,
Now wonders at herself, to see
That she's a mother made, and blushes in her fruit.

II.

Methinks, I see great Dioclesian walk
In the Salonian garden's noble shade,
Which by his own imperial hands was made :
I see him smile (methinks) as he does talk
With the ambassadors, who come in vain,
T' entice him to a throne again.

[y] — *that worthy is*
Of Galatea's purple kifs] An idea conceived, and
expressed, in the best manner of Shakespear.

If

If I, my friends (said he) should to you show
All the delights, which in these gardens grow ;
'Tis likelier much, that you should with me stay,
Than 'tis, that you should carry me away :
And trust me not, my friends, if every day,

I walk not here with more delight,
Than ever, after the most happy fight
In triumph, to the capital, I rod,
To thank the gods, and to be thought, myself, almost
a god.

VI.

OF GREATNESS.

“SINCE we cannot attain to greatness (says the *Sieur de Montagne* [z]), let us have our revenge by railing at it:” this he spoke but in jest. I believe he desired it no more than I do, and had less reason; for he enjoyed so plentiful and honourable a fortune in a most excellent country, as allowed him all the real conveniences of it, separated and purged from the incommodities. If I were but in his condition, I should think it hard measure, without being convinced of any crime, to be sequestred from it, and made one of the principal officers of state. But the reader may think that what I now say is of small authority, because I never was, nor ever shall be, put to the trial: I can therefore only make my protestation,

[z] The *Sieur de Montagne* and *Mr. Cowley*, are our two great models of essay-writing. Both have this merit, that they paint themselves, their own characters and humours: and thus far the resemblance holds. But the French essayist drew his own picture, out of *vanity*; and a preposterous one, too, as the likeness does him no honour: our amiable countryman gave us his, out of the *abundance of a good heart*, which overflowed with all the sentiments of probity and virtue.

If ever I more riches did desire
 Than cleanliness and quiet do require.
 If e'er ambition did my fancy cheat [a],
 With any wish, so mean as to be great,
 Continue, heaven, still from me to remove
 The humble blessings of that life I love.

I know very many men will despise, and some
 pity me, for this humour, as a poor-spirited fel-
 low; but I am content, and, like Horace, thank
 God for being so.

Dii bene fecerunt inopis me quodque pusilli
 Fingerunt animi [b].

I confess, I love littleness almost in all things.
 A little convenient estate, a little chearful house,
 a little company, and a very little feast; and,
 if I were ever to fall in love again (which is a
 great passion, and therefore, I hope, I have done
 with it) it would be, I think, with prettiness,
 rather than with majestical beauty. I would
 neither wish that my mistress, nor my fortune,

[a] *If e'er ambition &c.*] Why are these verses in
 every one's mouth, but because they are *the language*
of the heart? If writers would consult their inventi-
 on less, and their honest affections more, they would
 be longer-lived, than they generally are. What a
 great poet said, dotingly, to his mistress, should have
 been addressed to one of his own profession—

“Ah, friend, to dazzle let the vain design;
 “To raise the thought, and touch the heart, be
 thine.”

Pope.

[b] Sat. iv. 17.

should

should be a *bona roba*, nor, as Homer uses to describe his beauties, like a daughter of great Jupiter for the stateliness and largeness of her person, but, as Lucretius says,

Parvula, pumilio, *χαίρων μίλα*, tota merum sal [c].

Where there is one man of this, I believe there are a thousand of Senecio's mind, whose ridiculous affectation of grandeur Seneca the elder describes to this effect: Senecio was a man of a turbid and confused wit, who could not endure to speak any but mighty words and sentences, till this humour grew at last into so notorious a habit, or rather disease, as became the sport of the whole town: he would have no servants, but huge, massy fellows; no plate or household-stuff, but thrice as big as the fashion: you may believe me, for I speak it without raillery, his extravagancy came at last into such a madness, that he would not put on a pair of shoes, each of which was not big enough for both his feet: he would eat nothing but what was great, nor touch any fruit but horse-plums and pound-pears: he kept a concubine, that was a very giantess, and made her walk too always in chiopins, till at last, he got the surname of Senecio Grandio, which, Messala said, was not his *cognomen*, but his *cognomentum*: when he declaimed for the three hundred Lace-

[c] Lucr. iv. 1155.

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H

dæmonians,

dæmonians, who alone opposed Xerxes's army of above three hundred thousand, he stretched out his arms, and stood on tiptoes, that he might appear the taller, and cried out, in a very loud voice; "I rejoice, I rejoice"—We wondered, I remember, what new great fortune had befallen his eminence. "Xerxes (says he) is all mine own. He, who took away the fight of the sea, with the canvas veils of so many ships"—and then he goes on so, as I know not what to make of the rest, whether it be the fault of the edition, or the orator's own burly way of nonsense.

This is the character that Seneca gives of this hyperbolical fop, whom we stand amazed at, and yet there are very few men who are not in some things, and to some degrees, *Grandios*. Is any thing more common, than to see our ladies of quality wear such high shoes as they cannot walk in, without one to lead them; and a gown as long again as their body, so that they cannot stir to the next room without a page or two to hold it up? I may safely say, that all the ostentation of our grandees is, just like a train, of no use in the world, but horribly cumbersome and incommodious. What is all this, but a spice of *Grandio*? how tedious would this be, if we were always bound to it! I do believe there is no king, who would not rather be deposed, than endure every day of his reign all the ceremonies of his coronation.

The

The mightiest princes are glad to fly often from these majestic pleasures (which is, methinks, no small disparagement to them) as it were for refuge, to the most contemptible diversifements and meanest recreations of the vulgar, nay, even of children. One of the most powerful and fortunate princes [a] of the world, of late, could find out no delight so satisfactory, as the keeping of little singing birds, and hearing of them, and whistling to them. What did the emperors of the whole world? If ever any men had the free and full enjoyment of all human greatness (nay that would not suffice, for they would be gods too) they certainly possessed it: and yet one of them, who styled himself lord and god of the earth, could not tell how to pass his whole day pleasantly, without spending constantly two or three hours in catching of flies, and killing them with a bodkin, as if his godship had been Beelzebub [b]. One of his predecessors, Nero, (who never put any bounds, nor met with any stop to his appetite) could divert himself with no pastime more agreeable, than to run about the streets all night in a disguise, and abuse the women, and affront the men whom he met, and sometimes to beat them,

[a] *One of the most powerful and fortunate princes*
By the character given of this prince, one would think that Louis XIII. must be meant: but I do not recollect this particular in his story. *Not Louis XIII., but Domitian.*
[b] *had been Beelzebub.* Beelzebub, signifies the Lord of flies. COWLEY.

and sometimes to be beaten by them : this was one of his imperial nocturnal pleasures. His chiefest in the day was, to sing and play upon a fiddle, in the habit of a minstrel, upon the public stage : he was prouder of the garlands that were given to his divine voice (as they called it then) in those kind of prizes, than all his forefathers were, of their triumphs over nations : he did not at his death complain, that so mighty an emperor and the last of all the Cæsarian race of deities should be brought to so shameful and miserable an end ; but only cried out, “ Alas, what pity it is that so excellent a musician should perish in this manner ! ” His uncle Claudius spent half his time at playing at dice ; that was the main fruit of his sovereignty. I omit the madneses of Caligula’s delights, and the execrable sordidness of those of Tiberius. Would one think that Augustus himself, the highest and most fortunate of mankind, a person endowed too with many excellent parts of nature, should be so hard put to it sometimes for want of recreations, as to be found playing at nuts and bounding stones, with little Syrian and Moorish boys, whose company he took delight in, for their prating and their wantonness ?

Was it for this, that Rome’s best blood he spilt,
 With so much falshood, so much guilt ?
 Was it for this that his ambition strove
 To equal Cæsar, first ; and after, Jove ?

Great-

Greatness is barren sure of solid joys ;
 Her merchandize (I fear) is all in toys :
 She could not else, sure, so uncivil be,
 To treat his universal majesty,
 His new-created Deity,
 With nuts and bounding-stones and boys.

But we must excuse her for this meager entertainment ; she has not really wherewithal to make such feasts as we imagine. Her guests must be contented sometimes with but slender cates, and with the same cold meats served over and over again, even till they became nauseous. When you have pared away all the vanity, what solid and natural contentment does there remain which may not be had with five hundred pounds a year ? Not so many servants or horses ; but a few good ones, which will do all the business as well : not so many choice dishes at every meal ; but at several meals all of them, which makes them both the more healthy, and the more pleasant : not so rich garments, nor so frequent changes ; but as warm and as comely, and so frequent change too, as is every jot as good for the master, though not for the taylor, or *valet de chambre* : not such a stately palace, nor gilt rooms, or the costliest sorts of tapestry ; but a convenient brick house, with decent wainscot, and pretty forest-work hangings. Lastly, (for I omit all other particulars, and will end with that which I love most in both conditions) not whole woods cut in walks, nor vast parks,

nor fountain, or cascade-gardens; but herb, and flower, and fruit-gardens, which are more useful, and the water every whit as clear and wholesome, as if it darted from the breasts of a marble nymph, or the urn of a river-god.

If, for all this, you like better the substance of that former estate of life, do but consider the inseparable accidents of both: servitude, disquiet, danger, and most commonly guilt, inherent in the one; in the other, liberty, tranquillity, security, and innocence. And when you have thought upon this, you will confess that to be a truth which appeared to you, before, but a ridiculous paradox, that a low fortune is better guarded and attended than an high one. If, indeed, we look only upon the flourishing head of the tree, it appears a most beautiful object,

“ — sed quantum vertice ad auras
 “ *Ætherias, tantum radice ad tartara tendit* [c].”

As far as up towards heaven the branches grow,
 So far the root sinks down to hell below.

Another horrible disgrace to greatness is, that it is for the most part in pitiful want and distress: what a wonderful thing is this? Unless it degenerate into avarice, and so cease to be greatness; it falls perpetually into such necessities, as drive it into all the meanest and most

[c] Virg. G. ii. 291.

fordid

fordid ways of borrowing, coufenage, and robbery:

Mancipiis locuples eget æris Cappadocum rex [d].

This is the case of almost all great men, as well as of the poor king of Cappadocia: they abound with slaves, but are indigent of money. The ancient Roman emperors, who had the riches of the whole world for their revenue, had wherewithal to live (one would have thought) pretty well at ease, and to have been exempt from the pressures of extreme poverty. But yet with most of them it was much otherwise; and they fell perpetually into such miserable penury, that they were forced to devour or squeeze most of their friends and servants, to cheat with infamous projects, to ransack and pillage all their provinces. This fashion of imperial grandeur is imitated by all inferior and subordinate sorts of it, as if it were a point of honour. They must be cheated of a third part of their estates, two other thirds they must expend in vanity; so that they remain debtors for all the necessary provisions of life, and have no way to satisfy those debts, but out of the succours and supplies of rapine: *as riches increase* (says Solomon) *so do the mouths that devour them* [e]. The master mouth has no more than before. The owner, methinks, is like Ocnus

[d] Hor. 1 Ep. vi. 39.

[e] Eccl. v. xi.

in the fable, who is perpetually winding a rope of hay, and an ass at the end perpetually eating it.

Out of these inconveniences arises naturally one more, which is, that no greatness can be satisfied or contented with itself: still, if it could mount up a little higher, it would be happy; if it could gain but that point, it would obtain all its desires; but yet at last, when it is got up to the very top of the Pic of Tenerif, it is in very great danger of breaking its neck downwards, but in no possibility of ascending upwards into the seat of tranquillity above the moon. The first ambitious men in the world, the old giants, are said to have made an heroic attempt of scaling heaven in despite of the gods; and they cast Ossa upon Olympus, and Pelion upon Ossa: two or three mountains more, they thought, would have done their business; but the thunder spoilt all the work, when they were come up to the third story:

And what a noble plot was crost!

And what a brave design was lost!

A famous person of their off-spring, the late giant of our nation, when from the condition of a very inconsiderable captain, he had made himself lieutenant general of an army of little Titans, which was his first mountain, and afterwards general, which was his second, and after that, absolute tyrant of three kingdoms,
which

which was the third, and almost touched the heaven which he affected, is believed to have died with grief and discontent, because he could not attain to the honest name of a king, and the old formality of a crown, though he had before exceeded the power by a wicked usurpation. If he could have compassed that, he would perhaps have wanted something else that is necessary to felicity, and pined away for want of the title of an emperor or a god. The reason of this is, that greatness has no reality in nature; but a creature of the fancy, a notion that consists only in relation and comparison: it is indeed an idol; but St. Paul teaches us, *that an idol is nothing in the world*. There is in truth no rising or meridian of the sun, but only in respect to several places: there is no right or left, no upper-hand in nature, every thing is little, and every thing is great, according as it is diversely compared. There may be perhaps some villages in Scotland or Ireland where I might be a great man; and in that case I should be like Cæsar (you would wonder how Cæsar and I should be like one another in any thing); and choose rather to be the first man of the village, than second at Rome. Our country is called Great Britany, in regard only of a lesser of the same name; it would be but a ridiculous epithet for it, when we consider it together with the kingdom of China, That, too [c], is but
a pitiful

[c] *That, too, &c.* This noble idea is pursued to a
H 5 greater

a pitiful rood of ground in comparison of the whole earth besides: and this whole globe of earth, which we account so immense a body, is but one point or atom in relation to those numberless words that are scattered up and down in the infinite space of the sky which we behold.

The other many inconveniences of grandeur I have spoken of dispersedly in several chapters; and shall end this with an ode of Horace, not exactly copied, but rudely imitated.

HORACE, Lib. III. Ode I.

“ Odi profanum vulgus,” &c.

I.

HENCE, ye profane; I hate ye all;
Both the great vulgar [*f*], and the small.
To virgin minds, which yet their native whiteness
hold,
Not yet discolour'd with the love of gold,
(That jaundice of the soul,
Which makes it look so gilded and so foul)

greater extent, and its moral use pointed out, with extraordinary force and beauty both of imagination and expression, by M. Pascal, *Pensées*, c. xxii; and by Mr. Addison, in the *Spectator*, N^o. 420, and N^o. 565.

[*f*] — *great vulgar*] Successful poets have a great authority over the language of their country. This happy expression of — *the great vulgar* — is become a part of the English phraseology.

To

To you, ye very few, these truths I tell;
The Muse inspires my song; hark, and observe it
well.

2.

We look on men, and wonder at such odds
'Twixt things, that were the same by birth;
We look on kings as giants of the earth,
These giants are but pigmeys to the gods.
The humblest bush and proudest oak
Are but of equal proof against the thunder-stroke.
Beauty, and strength, and wit, and wealth, and
power [g],
Have their short flourishing hour;
And love to see themselves, and sinile,
And joy in their pre-eminence a while;
Even so in the same land,
Poor weeds, rich corn, gay flowers, together stand;
Alas, death mows down all with an impartial hand.

3.

And all ye men, whom greatness does so please,
Ye feast, I fear, like Damocles:
If ye your eyes could upwards move,
(But ye, I fear, think nothing is above)
Ye would perceive by what a little thread
The sword still hangs over your head.

[g] *Beauty, and strength, and wit, and wealth,
and power*] Very like, in the expression, as well as
sentiment, to that fine stanza in Mr. Gray's elegy—

"The boast of heraldry, the pomp of power,
"And all that *beauty*, all that *wealth* e'er gave,
"Awaits alike th' inevitable hour.
"The paths of glory lead but to the grave."

No tide of wine would drown your cares ;
 No mirth or mufick over-noife your fears.
 The fear of death would you fo watchful keep,
 As not t'admit the image of it; fleep.

4.

Sleep, is a god too proud to wait in palaces,
 And yet fo humble too, as not to fcorn

The meanest country cottages ;

" His poppey grows among the corn [b]."

The halcyon fleep will never build his neft
 In any ftormy breaft.

'Tis not enough that he does find
 Clouds and darknefs in their mind ;

Darknefs but half his work will do:

'Tis not enough ; he muft find quiet too.

5.

The man, who, in all wifhes he does make,

Does only nature's counfel take,

That wife and happy man will never fear

The evil afpects of the year ;

Nor tremble, though two comets fhould appear ;

He does not look in almanacks to fee,

Whether he fortunate fhall be ;

Let Mars and Saturn in the heavens conjoin [i],

And what they please againft the world defign,

So Jupiter within him fhine [k].

6. If

[b] Prettily fancied, and expreffed.

[i] *Let Mars and Saturn in the heavens conjoin*

i. e. Let *Malice* and *Miffortune* do their worft.

[k] *So Jupiter within him fhine* i. e. *So God fend him a moderate and contented mind* ; as reverencing that great truth — πάν δώρημα τέλειον ἀνοθεν εἶναι, καταβαίνον ἀπὸ τοῦ πατρὸς τῶν φώτων. Jam. i. 17. But the expref-
 fion

6.

If of your pleasures and desires no end be found,
God to your cares and fears will set no bound.

What would content you? who can tell?

Ye fear so much to lose what ye have got,

As if ye lik'd it well:

Ye strive for more, as if ye lik'd it not.

Go, level hills, and fill up seas,

Spare nought that may your wanton fancy please;

But, trust me, when ye have done all this,

Much will be missing still, and much will be amiss [1].

sion is pagan, though the sentiment be not, and was suggested to the poet by Virgil's—

——*æquus amavit*

Jupiter——

or rather by that line of Persius—

“*Saturnumque gravem nostro Jove frangimus unâ.*”

Sat. v. 50.

[1] *Much will be missing still, and much will be amiss*] The jingle of this line is so far from having any ill effect, that the force and pathos of the expression is increased by it. The reason is, the two corresponding words are not *affected* for the sake of the jingle, but are the easiest and properest that could be found to express the author's ideas: and then the *iterated sound* only serves to fix them upon us.

VII.

OF AVARICE.

THERE are two sorts of avarice: the one is but of a bastard kind, and that is, the rapacious appetite of gain; not for its own sake, but for the pleasure of refunding it immediately through all the channels of pride and luxury: the other is the true kind, and properly so called; which is a restless and unsatiable desire of riches, not for any farther end or use, but only to hoard, and preserve, and perpetually encrease them. The covetous man, of the first kind, is like a greedy ostrich, which devours any metal, but it is with an intent to feed upon it, and in effect it makes a shift to digest and ex-cern it. The second is like the foolish chough, which loves to steal money only to hide it. The first does much harm to mankind, and a little good too, to some few: the second does good to none; no, not to himself. The first can make no excuse to God, or angels, or rational men, for his actions: the second can give no reason or colour, not to the devil himself, for what he does; he is a slave to Mammon without wages. The first makes a shift to be beloved; ay, and envied too by some people: the second is the universal object of hatred and contempt. There is no vice has been so pelted with good sentences,

ces, and especially by the poets, who have pursued it with stories, and fables, and allegories, and allusions; and moved, as we say, every stone to fling at it: among all which, I do not remember a more fine and gentleman-like correction, than that which was given it by one line of Ovid:

“Defunt luxuriæ multa, avaritiæ omnia.”

Much is wanting to luxury, all to avarice.

To which saying, I have a mind to add one member, and tender it thus,

Poverty wants some, luxury many, avarice all things.

Somebody says [*m*] of a virtuous and wise man, “that having nothing, he has all:” this is just his antipode, who, having all things, yet has nothing. He is a guardian eunuch to his beloved gold; “*audivi eos amatores esse maximos, sed nil potesse.*” They are the fondest lovers, but impotent to enjoy.

And, oh, what man’s condition can be worse
Than his whom plenty starves, and blessings curse;

The beggars but a common fate deplore,
The rich poor man’s emphatically poor.

[*m*] *Somebody* says, &c.] The author, well acquainted with the taste of his readers, would not disgust their delicacy by letting them know, that this *somebody* was, St. Paul—*μὴδὲν ἔχοντες, καὶ πάντα παρ’ ἑχοῦσιν* [2 Cor. vi. 10.]—though the sense and expression, would have done honour to Plato.

I wonder

I wonder how it comes to pass, that there has never been any law made against him: against him, do I say? I mean, for him; as there are public provisions made for all other madmen, it is very reasonable that the king should appoint some persons (and I think the courtiers would not be against this proposition) to manage his estate during his life (for his heirs commonly need not that care) and out of it to make it their business to see, that he should not want alimony befitting his condition, which he could never get out of his own cruel fingers. We relieve idle vagrants, and counterfeit beggars, but have no care at all of these really poor men, who are (methinks) to be respectfully treated in regard of their quality. I might be endless against them, but I am almost choaked with the superabundance of the matter; too much plenty impoverishes me, as it does them [n]. I will conclude this odious subject with part of Horace's first satire, which take in his own familiar style [o]:

[n] — *as it does them.* This application of his aphorism covers the false wit of the expression, and was intended as an indirect apology for it: though the *witticism* be not his own, but Ovid's—

“—— inopem me copia fecit.”

Met. iii. 466.

[o] — *in his own familiar style.* Mr. Cowley has succeeded better in copying this *familiar style*, than most others. But he sometimes mistakes *vulgar*, or *careless*, at least, for familiar. Horace's *familiarity* is that of a perfectly polite and elegant speaker, as well as of an easy well-bred man.

I admire,

I admire, Mæcenæ, how it comes to pass,
That no man ever yet contented was,
Nor is, nor perhaps will be, with that state
In which his own choice plants him, or his fate.
Happy the merchant! the old foldier cries;
The merchant, beaten with tempestuous skies,
Happy the foldier! one half hour to thee
Gives speedy death, or glorious victory.
The lawyer, knockt up early from his rest
By restless clients, calls the peasant blest;
The peasant, when his labours ill succeed,
Envies the mouth, which only talk does feed.
'Tis not (I think you'll say) that I want store
Of instances, if here I add no more;
They are enough to reach at least a mile
Beyond long orator Fabius's style.
But, hold, ye, whom no fortune e'er endears,
Gentlemen, malecontents, and mutineers,
Who bounteous Jove so often cruel call,
Behold, Jove's now resolv'd to please you all.
Thou, foldier, be a merchant; merchant, thou
A foldier be; and, lawyer, to the plow.
Change all your stations strait: why do they stay?
The devil a man will change, now, when he may.
Were I in general Jove's abused case,
By Jove I'd cudgel this rebellious race:
But he's too good; be all then, as ye were:
However, make the best of what ye are,
And in that state be chearful and rejoice,
Which either was your fate, or was your choice.
No, they must labour yet, and sweat and toil,
And very miserable be a while.
But 'tis with a design only to gain
What may their age with plenteous ease maintain.

The

The prudent pismire does this lesson teach,
 And industry to lazy mankind preach.
 The little drudge does trot about and sweat,
 Nor does he strait devour all he can get,
 But in his temperate mouth carries it home
 A stock for winter, which he knows must come.
 And, when the rowling world to creatures here
 Turns up the deform'd wrong side of the year,
 And shuts him in, with storms, and cold, and wet,
 He chearfully does his past labours eat :
 O, does he so? your wise example, th' ant,
 Does not, at all times, rest and plenty want.
 But, weighing justly a mortal ant's condition,
 Divides his life 'twixt labour and fruition.
 Thee, neither heat, nor storms, nor wet, nor cold,
 From thy unnatural diligence can withhold :
 To th' ladies thou wouldst run rather than see
 Another, though a friend, richer than thee.
 Fond man ! what good or beauty can be found
 In heaps of treasure, buried under ground?
 Which rather than diminish'd e'er to see
 Thou wouldst thyself, too, buried with them be :
 And what's the difference, is't not quite as bad
 Never to use, as never to have had ?
 In thy vast barns millions of quarters store,
 Thy belly, for all that, will hold no more
 Than mine does ; every baker makes much bread,
 What then ? He's with no more, than others, fed.
 Do you within the bounds of nature live,
 And to augment your own you need not strive ;
 One hundred acres will no less for you
 Your life's whole business, than ten thousand, do.
 But pleasant 'tis to take from a great store ;
 What, man ? though you're resolv'd to take no more
Than

Than I do from a small one ; if your will
 Be but a pitcher or a pot to fill,
 To some great river for it must you go,
 When a clear spring just at your feet does flow ?
 Give me the spring, which does to human use
 Safe, easy, and untroubled stores produce ;
 He who scorns these, and needs will drink at Nile,
 Must run the danger of the crocodile,
 And of the rapid stream itself, which may,
 At unawares, bear him perhaps away.
 In a full flood Tantalus stands, his skin
 Wash'd o'er in vain, for ever dry within ;
 He catches at the stream with greedy lips,
 From his toucht mouth the wanton torment slips [p]:
 You laugh now, and expand your careful brow ;
 'Tis finely said, but what's all this to you ?
 Change but the name, this fable is thy story,
 Thou in a flood of useless wealth dost glory,
 Which thou canst only touch, but never tast ;
 Th' abundance still, and still the want, does last.
 The treasures of the gods thou wouldst not spare,
 But, when they're made thine own, they sacred are,
 And must be kept with reverence ; as if thou
 No other use of precious gold didst know,
 But that of curious pictures, to delight
 With the fair stamp thy virtuoso sight.
 The only true and genuine use is this,
 To buy the things, which nature cannot miss

[p] — *the wanton torment slips*] Prettily expressed
 in Ovid's manner ; but *that* is not the manner of
 Horace, who says elegantly, but simply—

“ — fugientia captat
 “ Flumina — ”

Without

Without discomfort; oil, and vital bread,
 And wine, by which the life of life is fed,
 And all those few things else, by which we live.
 All that remains, is giv'n for thee to give;
 If cares and troubles, envy, grief and fear,
 The bitter fruits be, which fair riches bear;
 If a new poverty grow out of store;
 The old plain way, ye gods! let me be poor.

Paraphrase on HORACE, B. III. Od. xvi.

A TOWER of brass, one would have said,
 And locks, and bolts, and iron bars,
 And guards, as strict as in the heat of wars,
 Might have preserv'd one innocent maiden-head.
 The jealous father thought, he well might spare
 All further jealous care;
 And, as he walk'd, t'himself alone he smil'd,
 To think how Venus' arts he had beguil'd;
 And, when he slept, his rest was deep,
 But Venus laugh'd to see and hear him sleep.
 She taught the amorous Jove
 A magical receipt in love,
 Which arm'd him stronger, and which help'd him
 more,
 Than all his thunder did, and his almighty-thip be-
 fore.

2.

She taught him love's elixir, by which art
 His godhead into gold he did convert:
 No guards did then his passage stay,
 He pass'd with ease; gold was the word;
 Subtle,

Subtle, as lightning, bright and quick and fierce,
 Gold through doors and walls did pierce.
 The prudent Macedonian king,
 To blow up towns, a golden mine did spring.
 He broke through gates with this petar,
 'Tis the great art of peace, the engine 'tis of war;
 And fleets and armies follow it afar,
 The ensign 'tis at land, and 'tis the seaman's star.

3.

Let all the world slave to this tyrant be,
 Creature to this disguised deity,
 Yet it shall never conquer me.
 A guard of virtues will not let it pass,
 And wisdom is a tower of stronger brass.
 The muses lawrel [p], round my temples spread,
 Does from this lightning's force secure my head.
 Nor will I lift it up so high,
 As in the violent meteor's way to lie [q].

Wealth

[p] *The Muses lawrel*] A very poetical manner of
 expressing that plain sentiment —

“ — vatis avarus

“ Non temerè est animus — ”

Hor. 2 Ep. i. 119.

— The common superstition makes the *lawrel*, a preservative against the blast of lightning.

[q] *The Muses lawrel* —

— *meteor's way to lie.*] All this imagery is extracted out of a fine, indeed, but simple enough, verse of the original —

— jure perhorru

Latè conspicuum tollere verticem —

It is curious to observe the whole process. The — *latè conspicuus vertex* — put him in mind of the mountain's top, which is most exposed to the ravage of thunder —

Wealth for its power do we honour and adore?
The things we hate, ill fate, and death, have more.

4.

From towns and courts, camps of the rich and great,
The vast Xerxean army, I retreat,
And to the small Laconic forces fly [r],
Which hold the straights of poverty.
Cellars and granaries in vain we fill,
With all the bounteous summer's store,
If the mind thirst and hunger still:
The poor rich man's emphatically poor [s].
Slaves to the things, we too much prize,
We masters grow of all that we despise.

5.

A field of corn, a fountain and a wood,
Is all the wealth by nature understood.

thunder-storms. This danger, transferred to the poet's head, called for the *Muses laurel*, to secure him from the lightning's force: which, again (and that brought him round to the point, from which he had set out), being fatal, chiefly, to high and eminent situations, admonished him not to lift his head [*tollere verticem*] into the way of that violent meteor.

"Such tricks hath strong imagination!"

[r] — *Xerxean army* — *Laconic forces* —] A forced unnatural allusion, for the sake of introducing a quibble—the *straights* of poverty: the word, *straights*, meaning a narrow pass, like that of THERMOPYLÆ, which the small Laconic forces guarded against the vast Xerxean army; and *distresses*, or *difficulties*, such as men are put to, when they have to contend with POVERTY.

[s] *The poor rich man's emphatically poor*] We had this line above, p. 159. It seems to have been a favourite with the poet; as it is, indeed, a very fine one.

The

The monarch, on whom fertile Nile bestows
All which that grateful earth can bear,
Deceives himself, if he suppose
That more than this falls to his share.
Whatever an estate does beyond this afford,
Is not a rent paid to the lord ;
But is a tax illegal and unjust,
Exacted from it by the tyrant lust.
Much will always wanting be,
To him who much desires. Thrice happy he
To whom the wise indulgency of heaven,
With sparing hand, but just enough has given.

VIII.

The Dangers of an Honest Man in much Company.

IF twenty thousand [t] naked Americans were not able to resist the assaults of but twenty well-armed Spaniards, I see little possibility for one honest man to defend himself against twenty thousand knaves, who are all furnished *cap-à-pié*, with the defensive arms of worldly prudence, and the offensive too of craft and malice. He will find no less odds than this against him, if he have much to do in human affairs. The only advice therefore which I can give him is, to be sure not to venture his person any longer in

[t] *If twenty thousand* There are some very dark shades in the following picture of human life, or rather of the *age* in which the writer lived; which is not much to be wondered at, if that age be truly characterized by one, who had great experience of it —

“Dark shades become the portrait of *our* time;

“Here weeps Misfortune, and here triumphs Crime.”

Waller.

—Or, the true account of the matter may be only this: Virtue is, always, a little of a misanthrope; and the pure virtue of Mr. Cowley, clouded by chagrin, and, perhaps, a constitutional melancholy, could scarce fail of taking somewhat too much of that character. Yet his good sense and good temper have generally kept him from any extravagance in the expression of it, except, perhaps in this chapter.

the

the open campaign, to retreat and entrench himself, to stop up all avenues, and draw up all bridges against so numerous an enemy.

The truth of it is, that a man in much business must either make himself a knave, or else the world will make him a fool: and, if the injury went no farther than the being laugh't at, a wise man would content himself with the revenge of retaliation; but the case is much worse, for these civil cannibals too, as well as the wild ones, not only dance about such a taken stranger [u], but at last devour him. A sober man cannot get too soon out of drunken company, though they be never so kind and merry among themselves; it is not unpleasant only, but dangerous to him.

Do ye wonder that a virtuous man should love to be alone? It is hard for him to be otherwise; he is so, when he is among ten thousand: neither is the solitude so uncomfortable to be alone without any other creature, as it is to be alone, in the midst of wild beasts. Man is to man all kind of beasts, a fawning dog, a roaring lion, a thieving fox, a robbing wolf, a dissembling crocodile, a treacherous decoy, and a rapacious vulture. The civilest, methinks, of

[u] — *a taken stranger*] *Taken*, in the double sense of *seized*, and *circumvented*; that is, surprized by force, or fraud.—*Captus*, in Latin, has the same ambiguity.

all nations, are those, whom we account the most barbarous; there is some moderation and good-nature in the Toupinambaltians, who eat no men but their enemies, whilst we learned and polite and Christian Europeans, like so many pikes and sharks, prey upon every thing that we can swallow. It is the great boast of eloquence and philosophy, that they first congregated men dispersed, united them into societies, and built up the houses and the walls of cities. I wish, they could unravel all they had woven; that we might have our woods and our innocence again, instead of our castles and our policies. They have assembled many thousands of scattered people into one body: it is true, they have done so, they have brought them together into cities to cozen, and into armies to murder one another: they found them hunters and fishers of wild creatures; they have made them hunters and fishers of their brethren; they boast to have reduced them to a state of peace, when the truth is, they have only taught them an art of war; they have framed, I must confess, wholesome laws for the restraint of vice, but they raised first that devil, which now they conjure and cannot bind; though there were before no punishments for wickedness, yet there was less committed, because there were no rewards for it.

But the men, who praise philosophy from this topic, are much deceived; let oratory answer for itself, the tinkling perhaps of that may
unite

13 unite a swarm : it never was the work of phi-
 15 losophy to assemble multitudes, but to regulate
 16 only, and govern them, when they were assem-
 17 bled; to make the best of an evil, and bring
 18 them, as much as is possible, to unity again.
 19 Avarice and ambition only were the first build-
 20 ers of towns, and founders of empire ; they said,
 21 *Go to, let us build us a city and a tower whose*
 22 *top may reach unto heaven, and let us make us a*
 23 *name, lest we be scattered abroad upon the face of*
 24 *the earth* [w]. What was the beginning of
 25 Rome, the metropolis of all the world? what
 26 was it, but a concourse of thieves, and a sanc-
 27 tuary of criminals? It was justly named by the
 28 augury of no less than twelve vultures, and the
 29 founder cemented his walls with the blood of
 30 his brother. Not unlike to this was the begin-
 31 ning even of the first town too in the world,
 32 and such is the original sin of most cities : their
 33 actual, increase daily with their age and growth;
 34 the more people, the more wicked all of them;
 35 every one brings in his part to enflame the con-
 36 tagion, which becomes at last so universal and
 37 so strong, that no precepts can be sufficient
 38 preservatives, nor any thing secure our safety,
 39 but flight from among the infected.

We ought, in the choice of a situation, to
 regard above all things the healthfulness of the
 place, and the healthfulness of it for the mind,

[w] Gen. xi. 4.

I 2

rather

rather than for the body. But suppose (which is hardly to be supposed) we had antidote enough against this poison; nay, suppose further, we were always and at all pieces armed and provided both against the assaults of hostility, and the mines of treachery, it will yet be but an uncomfortable life to be ever in alarms; though we were compassed round with fire, to defend ourselves from wild beasts, the lodging would be unpleasant, because we must always be obliged to watch that fire, and to fear no less the defects of our guard, than the diligences of our enemy. The sum of this is,* that a virtuous man is in danger to be trod upon and destroyed in the crowd of his contraries, nay, which is worse, to be changed and corrupted by them; and that it is impossible to escape both these inconveniences without so much caution, as will take away the whole quiet, that is, the happiness, of his life.

Ye see then, what he may lose, but, I pray, what can he get there?

Quid Romæ faciam? Mentiri nescio [x].

What should a man of truth and honesty do at Rome? He can neither understand, nor speak the language of the place; a naked man may swim in the sea, but it is not the way to catch fish there; they are likelier to devour him, than he them, if he bring no nets, and use no de-

[x] Juv. Sat. iii.

ceits.

ceits. I think therefore it was wise and friendly advice, which Martial gave to Fabian [y], when he met him newly arrived at Rome :

Honest and poor, faithful in word and thought ;
 What has thee, Fabian, to the city brought ?
 Thou neither the buffoon nor bawd canst play,
 Nor with false whispers th' innocent betray:
 Nor corrupt wives, nor from rich beldams get
 A living by thy industry and sweat ;
 Nor with vain promises and projects cheat,
 Nor bribe or flatter any of the great.
 But you're a man of learning, prudent, just ;
 A man of courage, firm, and fit for trust.
 Why you may stay, and live unenvied here ;
 But (faith) go back, and keep you where you were.

Nay, if nothing of all this were in the case, yet the very sight of uncleanness is loathsome to the cleanly; the sight of folly and impiety, vexatious to the wise and pious.

Lucretius [z], by his favour, though a good poet, was but an ill-natured man, when he said, it was delightful to see other men in a great storm: and no less ill-natured should I think Democritus, who laughed at all the world, but that he retired himself so much out of it, that we may perceive he took no great pleasure in that kind of mirth. I have been drawn twice or thrice by company to go to Bedlam, and

[y] Mart. l. iv. 5.

[z] Lucr. lib. ii.

have seen others very much delighted with the fantastical extravagancy of so many various madnesſes, which upon me wrought ſo contrary an effect, that I always returned, not only melancholy, but even ſick with the ſight. My compaſſion there was perhaps too tender, for I meet a thouſand madmen abroad, without any perturbation; though, to weigh the matter juſtly, the total loſs of reaſon is leſs deplorable than the total depravation of it. An exact judge of human bleſſings, of riches, honours, beauty, even of wit itſelf, ſhould pity the abuſe of them, more than the want.

Briefly, though a wiſe man could paſs never ſo ſecurely through the great roads of human life, yet he will meet perpetually with ſo many objects and occaſions of compaſſion, grief, ſhame, anger, hatred, indignation, and all paſſions but envy (for he will find nothing to deſerve that), that he had better ſtrike into ſome private path; nay, go ſo far, if he could, out of the common way, “*ut nec facta audiat Pelopidarum* ;” that he might not ſo much as hear of the actions of the ſons of Adam. But, whither ſhall we fly then? into the deſerts, like the antient Hermits?

—*Quâ terra patet, fera regnat Erinnyſ,*
In facinus juraſſe putes—[a]

[a] Ovid. *Metam.* i. 241.

One would think that all mankind had bound themselves by an oath to do all the wickedness they can; that they had all (as the scripture speaks) *sold themselves to sin*: the difference only is, that some are a little more crafty (and but a little, God knows) in making of the bargain. I thought when I went first to dwell in the country, that without doubt I should have met there with the simplicity of the old poetical golden age; I thought to have found no inhabitants there, but such as the shepherds of Sir Phil. Sydney in Arcadia, or of Monsieur d'Urfé upon the banks of Lignon; and began to consider with myself, which way I might recommend no less to posterity the happiness and innocence of the men of Chertsea: but, to confess the truth, I perceived quickly [b], by infallible demonstrations, that I was still in old England, and not in Arcadia, or La Forrest; that, if I could not content myself with any thing less than exact fidelity in human conversation, I had almost as good go back and seek for it in the Court, or the Exchange, or Westminster-hall, I ask again then, whither shall we fly, or what shall we do?

[b] *I perceived quickly*] Strange, that the author should have this discovery to make at Chertsea! But the mystery is no more, than this. Every state of life has its inconveniences; and of course, we are most affected by those of that state which we have experienced. Hence we overlook them in every other, and fondly expect that repose, which is no where to be found, from a change of condition.

The world may so come in a man's way, that he cannot choose but salute it; he must take heed, though, not to go a whoring after it. If by any lawful vocation, or just necessity men happen to be married to it, I can only give them St. Paul's advice. *Bretbren, the time is short, it remains, that they, that have wives, be as though they had none. But I would that all men were even as I myself* [c.]

In all cases, they must be sure, that they do *mundum ducere*, and not *mundo nubere*. They must retain the superiority and headship over it: happy are they, who can get out of the sight of this deceitful beauty, that they may not be led so much as into temptation; who have not only quitted the metropolis, but can abstain from ever seeing the next market town of their country.

CLAUDIAN's Old Man of Verona.

De sene Veronensi, qui suburbium nunquam egressus est.

- " FELIX, qui patriis ævum transegit in agris,
 " Ipsa domus puerum quem videt, ipsa senem:
 " Qui baculo nitens, in qua reptavit arena,
 " Unius numeret secula longa casæ.

[c] 1 Cor. vii. 29. 7.

" Illum

- " Illum non vario traxit fortuna tumultu,
 " Nec bibit ignotas mobilis hospes aquas.
 " Non freta mercator tremuit, non classica miles:
 " Non rauci lites pertulit ille fori.
 " Indocilis rerum, vicinæ nescius urbis
 " Adspectu fruitur liberiore poli.
 " Frugibus alternis, non Consule, computat annum:
 " Autumnum pomis, ver sibi flore notat.
 " Idem condit ager Soles, idemque reducit,
 " Metiturque suo rusticus orbe diem.
 " Ingentem meminit parvo qui germine quercum,
 " Æquævumque videt consenuisse nemus.
 " Proxima cui nigris Verona remotior Indis,
 " Benacumque putat litora rubra lacum.
 " Sed tamen indomitæ vires, firmisque lacertis
 " Ætas robustum tertia cernit ævum.
 " Erret, & extremos alter scrutetur Iberos;
 " Plus habet hic vitæ, plus habet ille viæ."

Happy the man, who his whole time doth bound
 Within th' inclosure of his little ground.
 Happy the man, whom the same humble place
 (Th' hereditary cottage of his race)
 From his first rising infancy has known,
 And by degrees sees gently bending down,
 With natural propension, to that earth.
 Which both preserv'd his life, and gave him birth.
 Him no false distant lights, by fortune set,
 Could ever into foolish wand'rings get.
 He never dangers either saw, or fear'd:
 The dreadful storms at sea he never heard.
 He never heard the shrill alarms of war,
 Or the worse noises of the lawyers bar.
 No change of consuls marks to him the year,
 The change of seasons is his calendar.

The cold and heat, winter and summer shows,
Autumn by fruits, and spring by flow'rs he knows.
He measures time by land-marks, and has found
For the whole day the dial of his ground.
A neighbouring wood, born with himself, he sees,
And loves his old contemporary trees.
He has only heard of near Verona's name,
And knows it, like the Indies, but by fame.
Does with a like concernment notice take
Of the Red-sea, and of Benacus' lake.
Thus health and strength he to a third age enjoys,
And sees a long posterity of boys.
About the spacious world let others roam,
The voyage, life, is longest made at home.

IX.

The Shortness of Life and Uncertainty of Riches.

IF you should see a man, who were to cross from Dover to Calais, run about very busy and solicitous, and trouble himself many weeks before in making provisions for his voyage, would you commend him for a cautious and discreet person, or laugh at him for a timorous and impertinent coxcomb? A man, who is excessive in his pains and diligence, and who consumes the greatest part of his time in furnishing the remainder with all conveniencies and even superfluities, is to angels and wise men no less ridiculous; he does as little consider the shortness of his passage, that he might proportion his cares accordingly. It is, alas, so narrow a streight betwixt the womb and the grave, that it might be called the *Pas de Vie*, as well as that the *Pas de Calais*.

We are all ἀφ' ἡμερῶν, (as Pindar calls us,) creatures of a day, and therefore our Saviour bounds our desires to that little space; as if it were very probable that every day should be our last, we are taught to demand even bread for no longer a time. The sun ought not to set upon our covetousness, no more than upon our anger; but,

as to God Almighty a thousand years are as one day, so in direct opposition, one day to the covetous man is as a thousand years; “*tam brevi fortis jaculatur ævo multa*,” so far he shoots beyond his butt: one would think, he were of the opinion of the Millenaries, and hoped for so long a reign upon earth. The patriarchs before the flood, who enjoyed almost such a life, made, we are sure, less stores for the maintaining of it; they, who lived nine hundred years, scarcely provided for a few days; we, who live but a few days, provide at least for nine hundred years. What a strange alteration is this of human life and manners! and yet we see an imitation of it in every man’s particular experience, for we begin not the cares of life, till it be half spent, and still increase them, as that decreases.

What is there among the actions of beasts so illogical and repugnant to reason? When they do any thing, which seems to proceed from that which we call reason, we disdain to allow them that perfection, and attribute it only to a natural instinct: and are not we fools, too, by the same kind of instinct? If we could but learn to *number our days* (as we are taught to pray that we might) we should adjust much better our other accounts; but, whilst we never consider an end of them, it is no wonder if our cares for them be without end, too. Horace advises very wisely, and in excellent good words,

—Spatio

—Spatio brevi

Spem longam refecit—[*d*]

from a short life cut off all hopes that grow too long. They must be pruned away, like suckers, that choak the mother-plant, and hinder it from bearing fruit. And in another place, to the same sense,

Vitæ summa brevis spem nos vetat inchoare longam [*e*],

which Seneca does not mend when he says, “Oh! quanta dementia est spes longas inchoantium!” but he gives an example there of an acquaintance of his, named Senecio, who, from a very mean beginning, by great industry in turning about of money through all ways of gain, had attained to extraordinary riches, but died on a sudden after having supped merrily, “In ipso actu benè cedentium rerum, in ipso procurentis fortunæ impetu,” in the full course of his good fortune, when she had a high tide, and a stiff gale, and all her sails on; upon which occasion he cries, out of Virgil [*f*],

“Inferè nunc, Melibæe, pyros, pone ordine vites!”

——Go, Melibæus, now,

Go graff thy orchards, and thy vineyards plant;
Behold the fruit!

[*d*] 1 Carm. xi. 6. [*e*] Ibid. iv. 15. [*f*] Buc. i. 74.

For

For this Senecio I have no compassion, because he was taken; as we say, in *ipso facto*, still labouring in the work of avarice; but the poor rich man in St. Luke (whose case was not like this) I could pity, methinks, if the scripture would permit me; for he seems to have been satisfied at last, he confesses he had enough for many years, he bids his soul take its ease, and yet for all that, God says to him, *Thou fool, this night thy soul shall be required of thee, and the things thou hast laid up, whom shall they belong to [g]?* Where shall we find the causes of this bitter reproach and terrible judgment? we may find, I think, two; and God, perhaps, saw more. First, that he did not intend true rest to his soul, but only to change the employments of it from avarice to luxury; his design is, to eat and to drink, and to be merry. Secondly, that he went on too long before he thought of resting; the fulness of his old barns had not sufficed him, he would stay till he was forced to build new ones; and God meted out to him in the same measure; since he would have more riches than his life could contain, God destroyed his life, and gave the fruits of it to another.

Thus God takes away sometimes the man from his riches, and no less frequently riches from the man: what hope can there be of such a marriage, where both parties are so fickle and

[g] Luke xii. 20.

uncertain?

uncertain? by what bonds can such a couple be kept long together?

1.

Why dost thou heap up wealth, which thou must quit,
Or, what is worse, be left by it?
Why dost thou load thy self, when thou'rt to flie,
Oh man, ordain'd to die?

2.

Why dost thou build up stately rooms on high,
Thou who art under ground to lie?
Thou sow'st and plantest, but no fruit must see,
For death, alas! is sowing thee [b].

3.

Suppose, thou fortune couldst to tameness bring,
And clip or pinion her wing;
Suppose, thou couldst on fate so far prevail,
As not to cut off thy entail;

4.

Yet death at all that subtlety will laugh,
Death will that foolish gard'ner mock,
Who does a slight and annual plant engraft,
Upon a lasting stock.

5.

Thou dost thyself wise and industrious deem;
A mighty husband thou wouldst seem;

[b] — *is sowing thee*] A Christian, and even apostolic idea. St. Paul had said — ΣΠΕΙΡΕΤΑΙ σῶμα ψυχῆν, ΕΓΓΕΙΡΕΤΑΙ σῶμα πνευματικόν. 1 Cor. xv. 44. — i. e. death *sows* the animal body, that a spiritual may *spring up* from it.

Fond man ! like a bought slave, thou all the while
Dost but for others sweat and toil.

6.

Officious fool ! that needs must meddling be
In business, that concerns not thee !
For when to future years thou extend'st thy cares,
Thou deal'st in other mens affairs [i].

7.

Even aged men, as if they truly were
Children again, for age prepare ;
Provisions for long travel they design,
In the last point of their short line.

8.

Wisely the ant against poor winter hoards
The stock, which summer's wealth affords,
In grasshoppers, that must at autumn die,
How vain were such an industry !

9.

Of power and honour the deceitful light
Might half excuse our cheated fight,
If it of life the whole small time would stay,
And be our sun-shine all the day ;

10.

Like lightning [k], that, begot but in a cloud,
(Though shining bright, and speaking loud)

Whilst

[i] *Thou deal'st in other mens affairs*] Properly so ;
and still more inexcusably, than the meddling bankrupt
in Horace—

“ —aliena negotia curo,

“ Excussus propriis—”

2 Sat. iii. 10.

[k] *Like lightning, that*] The subject of this comparison

Whilst it begins, concludes its violent race,
And where it gilds, it wounds the place.

11.

Oh scene of fortune, which dost fair appear,
Only to men that stand not near !
Proud poverty, that tinsel bravery wears !
And, like a rainbow, painted tears !

12.

Be prudent, and the shore in prospect keep,
In a weak boat trust not the deep.
Plac'd beneath envy, above envying rise ;
Pity great men, great things despise.

13.

The wise example of the heavenly lark [1],
Thy fellow-poet, Cowley, mark ;

Above

parison is to be supplied out of the foregoing stanza—
But the light of power and honour is “ Like lightning, that &c.

[1] *The wise example, &c.* The poet's apology for himself (in which there is a mixture of *badinage*) may be conceived to stand thus :

Worldly men love to justify themselves by an appeal to the *animals* ; which, say they, are prompted by instinct, an unerring guide, to provide for futurity. Be it so, replies the author : I have my appeal to that quarter, as well as they. The *Ant* is their example ; and they do well to drudge and save, in imitation of his *diligence and parsimony*—

Wisely the ant against poor winter hoards

The stock, which summer's wealth affords.

I, as a poet, have my example in the *heavenly Lark* (for the animal world has its *poets*, as well as *drudges*) ; and, in that character, am lessoned, by
wife

Above the clouds let thy proud musick sound,
 Thy humble nest build on the ground.

wise nature, to aspire to the *sublimity of song*, and, for the rest, to content myself with a singer's *lowly temper and condition*——

Above the clouds let thy proud musick sound,
 Thy humble nest build on the ground.

So that, as to the argument drawn from the *instinct* of animals, the poet's *carelessness* and the worldling's *care*, are equally favoured by it.

—After all, the poet's *serious* design was only to introduce that pretty address to himself, and the well-fancied name, with which he qualifies his *wise example*——

Thy fellow-poet, Cowley, mark!

X.

The Danger of Procrastination.

A Letter to Mr. S. L.

I AM glad that you approve and applaud my design, of withdrawing myself from all tumult and business of the world; and consecrating the little rest of my time to those studies, to which nature had so motherly inclined me, and from which fortune, like a step-mother, has so long detained me. But nevertheless (you say, which, *but*, is "*æruugo mera* [*m*]," a rust which spoils the good metal it grows upon. But you say) you would advise me not to precipitate that resolution, but to stay a while longer with patience and complaisance, till I had gotten such an estate as might afford me (according to the saying of that person, whom you and I love very much, and would believe as soon as another man) "*cum dignitate otium.*" This were excellent advice to Joshua, who could bid the sun stay too. But there is no fooling with life, when it is once turned beyond forty. The seeking for a fortune then, is but a desperate after-game: it is a hundred to one, if a man fling two sixes, and recover all; especially, if his hand be no luckier than mine.

[*m*] Horat. 1 S. iv. 100.

There

There is some help for all the defects of fortune ; for if a man cannot attain to the length of his wishes, he may have his remedy by cutting of them shorter. Epicurus writes a letter to Idomeneus (who was then a very powerful, wealthy, and, it seems, bountiful person) to recommend to him, who had made so many men rich, one Pythocles, a friend of his, whom he desired might be made a rich man too ; “ but I intreat you that you would not do it just the same way, as you have done to many less deserving persons, but in the most gentlemanly manner of obliging him, which is, not to add any thing to his estate, but to take something from his desires.”

The sum of this is, that, for the uncertain hopes of some conveniencies, we ought not to defer the execution of a work, that is necessary ; especially, when the use of those things, which we would stay for, may otherwise be supplied, but the loss of time, never recovered : nay, farther yet, though we were sure to obtain all that we had a mind to, though we were sure of getting never so much by continuing the game, yet, when the light of life is so near going out, and ought to be so precious, “ *le jeu ne vaut pas la chandelle,*” the play is not worth the expence of the candle : after having been long tost in a tempest, if our masts be standing, and we have still sail and tackling enough to carry us to our port, it is no matter for the want of streamers
and

and top-gallants ; “ *Utere velis, totos pande sinus.*” A gentleman in our late civil wars, when his quarters were beaten up by the enemy, was taken prisoner, and lost his life afterwards, only by staying to put on a band, and adjust his perriwig : he would escape like a person of quality, or not at all, and died the noble martyr of ceremony and gentility. I think, your counsel of “ *Festina lente*” is as ill to a man who is flying from the world, as it would have been to that unfortunate well-bred gentleman, who was so cautious as not to fly undecently from his enemies ; and therefore I prefer Horace’s advice before yours.

—— Sapere aude,

Incipe ——

Begin ; the getting out of doors is the greatest part of the journey. Varro [n] teaches us that Latin proverb, “ *portam itineri longissimam esse :*” but to return to Horace,

“ — Sapere aude,

“ *Incipe, vivendi qui recte prorogat horam*

“ *Rusticus expectat dum labitur annis, at ille*

“ *Labitur, & labetur in omne volubilis ævum* [o].

Begin, be bold, and venture to be wise ;
He who defers this work from day to day,
Does on a river’s bank expecting stay,

[n] Lib. i. Agric.

[o] 1 Ep. ii. 40.

Till

Till the whole stream, which stopt him, should be
gone,
That runs, and as it runs, for ever will run on [p].

Cæsar (the man of expedition above all others) was so far from this folly, that whensoever, in a journey, he was to cross any river, he never went one foot out of his way for a bridge, or a ford, or a ferry; but flung himself into it immediately, and swam over: and this is the course we ought to imitate, if we meet with any stops in our way to happiness. Stay, till the waters are low; stay, till some boats come by to transport you; stay, till a bridge be built for you; you had even as good stay, till the river be quite past. Persius (who, you use to say, you do not know whether he be a good poet or no, because you cannot understand him, and whom therefore, I say, I know to be not a good poet) has an odd expression of these procrastinators, which, methinks, is full of fancy:

“ Jam cras hesternum consumpsimus, ecce aliud

“ cras

“ Egerit hos annos [q].”

[p] This translation gives the sense, but not the grace, of the original. The following does more justice to the Latin poet:

“ To mend his life who has it in his power,
Yet still defers it to a future hour,
*Waits, like the peasant, till the stream be dry'd:
Still glides the stream, and will for ever glide.”*

Mr. Neville's Imit. of Horace, p. 85.

[q] Pers. Sat. v. 68.

Our

Our yesterday's to-morrow now is gone,
 And still a new to-morrow does come on ;
 We by to-morrows draw up all our store,
 Till the exhausted well can yield no more.

And now, I think, I am even with you, for your "Otium cum dignitate," and "Festina lente," and three or four other more of your new Latin sentences: if I should draw upon you all my forces out of Seneca and Plutarch upon this subject, I should overwhelm you ; but I leave those, as *Triarii* [r], for your next charge. I shall only give you now a light skirmish out of an epigrammatist, your special good friend ; and so, *vale*.

MARTIALIS, Lib. V. Epigr. lix.

- "Cras te victurum, cras dicis, Postume, semper ;
 "Dic mihi cras istud, Postume, quando venit ?
 "Quam longè cras istud ? ubi est ? aut unde pendum ?
 "Numquid apud Parthos, Armeniósque latet ?
 "Jam cras istud habet Priami vel Nestoris annos.
 "Cras istud quanti, dic mihi, possit emi ?

[r] — as *Triarii*] i. e. as the last and chief defence. The allusion is to the order of the Roman armies, in which the *Triarii*, as they were called, served in the rear, and, being their best and most tried soldiers, were reserved to sustain the action, when the other ranks were defeated or hard pressed, and the success became doubtful.—This explanation may not be unacceptable to some readers.

Cras

"Cras vives : hodie jam vivere, Postume, serum est.

"Ille sapit, quisquis, Postume, vixit heri."

To-morrow you will live, you always cry ;
 In what far country does this morrow lye,
 That 'tis so mighty long ere it arrive ?
 Beyond the Indies does this morrow live ?
 'Tis so far fetch'd this morrow, that I fear
 'Twill be both very old and very dear.
 To-morrow I will live, the fool does say ;
 To-day itself's too late, the wise liv'd yesterday.

MARTIAL, Lib. II. Epigr. xc.

"Quintiliane, vagæ moderator summe juventæ,
 "Gloria Romanæ, Quintiliane, togæ ;
 "Vivere quòd propero pauper, nec inutilis armis ;
 "Da veniam : properat vivere nemo satis.
 "Differat hoc, patrios optat qui vincere census,
 "Atriâque immodicis arctat imaginibus.
 "Me focus, & nigros non indignantia fumos
 "Tecta juvant, & fœns vivus, & herba rudis.
 "Sit mihi verna fatur : sit non doctissima conjux :
 "Sit nox cum somno : sit finè lite dies."

Wonder not, Sir, (you who instruct the town
 In the true wisdom of the sacred gown)
 That I make haste to live, and cannot hold
 Patiently out, till I grow rich and old.
 Life for delays and doubts no time does give,
 None ever yet made haste enough to live.
 Let him defer it, whose preposterous care
 Omits himself, and reaches to his heir.

Who

Who does his father's bounded stores despise,
 And whom his own too never can suffice :
 My humble thoughts no glittering roofs require,
 Or rooms, that shine with aught but constant fire.
 I well content the avarice of my sight
 With the fair gildings of reflected light [s] :
 Pleasures abroad, the sport of nature yields
 Her living fountains, and her smiling fields ;
 And then at home, what pleasure is't to see
 A little cleanly chearful family ?
 Which if a chaste wife crown, no less in her
 Than fortune, I the golden mean prefer.
 Too noble, nor too wise, she should not be,
 No, nor too rich, too fair, too fond of me.
 Thus let my life slide silently away,
 With sleep all night, and quiet all the day.

[s] —*reflected light*] He means, light reflected from *the object of nature* : but he does not express his meaning ; for *artificial*, as well as natural, objects shine

“ With the fair gildings of *reflected light*.”

He might have said—

“ With the fair gildings of *unpurchas'd light*.”
 i. e. light, not purchased by the *costliness* of the materials, from which it is reflected.

— Thus, in another place [Essay XI.], he calls the simple delights of the country, such as those of —

— the garden, painted o'er

With nature's hand, not art's—
unbought sports.

XL

O F M Y S E L F.

IT is a hard and nice subject for a man to write of himself [t] ; it grates his own heart to say any thing of disparagement, and the reader's ears to hear any thing of praise from him. There is no danger from me of offending him in this kind ; neither my mind, nor my body, nor my fortune, allow me any materials for that vanity. It is sufficient for my own contentment, that they have preserved me from being scandalous, or remarkable on the defective side. But, besides that, I shall here speak of myself, only in relation to the subject of these precedent discourses, and shall be likelier thereby to fall into the contempt, than rise up to the estimation, of most people.

As far as my memory can return back into my past life, before I knew, or was capable of

[t] —*hard—for a man to write of himself ;*] This is commonly said, but against all experience. A man of worth and name is never so sure to please, as when he writes of himself with good faith, and without affectation. Hence, our delight in those parts of Horace's, Boileau's, and Pope's works, in which those eminent writers paint themselves : and hence, the supreme charm of Cowley's Essays ; more especially, of *this Essay*.

guessing

guessing what the world, or the glories or business of it were, the natural affections of my soul gave me a secret bent of aversion from them, as some plants are said to turn away from others, by an antipathy imperceptible to themselves, and inscrutable to man's understanding. Even when I was a very young boy at school, instead of running about on holy-days and playing with my fellows; I was wont to steal from them, and walk into the fields, either alone with a book, or with some one companion, if I could find any of the same temper. I was then, too, so much an enemy to all constraint, that my masters could never prevail on me, by any persuasions or encouragements, to learn without book the common rules of grammar, in which they dispensed with me alone, because they found I made a shift to do the usual exercise out of my own reading and observation. That I was then of the same mind as I am now (which, I confess, I wonder at, myself) may appear by the latter end of an ode, which I made when I was but thirteen years old, and which was then printed with many other verses. The beginning of it is boyish, but of this part, which I here set down (if a very little were corrected), I should hardly now be much ashamed.

9.

This only grant me, that my means may lie
Too low for envy, for contempt too high.

Some honour I would have,
Not from great deeds, but good alone;
The unknown are better, than ill known:

Rumour can ope the grave.
Acquaintance I would have, but when 't depends
Not on the number, but the choice of friends.

10.

Books should, not business, entertain the light,
And sleep, as undisturb'd as death, the night.

My house a cottage more
Than palace, and should fitting be
For all my use, no luxury.

My garden painted o'er
With nature's hand, not art's; and pleasures yield,
Horace might envy in his Sabin field.

11.

Thus would I double my life's fading space;
For he, that runs it well, twice runs his race.

And in this true delight,
These unbought sports, this happy state,
I would not fear, nor wish, my fate,

But boldly say each night,
To-morrow let my sun his beams display,
Or, in clouds hide them; I have liv'd, to-day.

You may see by it, I was even then acquainted
with the poets (for the conclusion is taken out
of Horace [u]); and perhaps it was the imma-

[u] " — ille potens fui,

" Lætusque deget, cui licet in diem

" Dixisse, Vixi: cras vel atrâ

" Nube polum, Pater, occupato,

" Vel sole puro — Od. III. xxix. 41.
ture

ture and immoderate love of them, which stamp first, or rather engraved, these characters in me: they were like letters cut into the bark of a young tree, which with the tree still grow proportionably. But, how this love came to be produced in me so early; is a hard question: I believe, I can tell the particular little chance that filled my head first with such chimes of verse, as have never since left ringing there: for I remember, when I began to read, and to take some pleasure in it, there was wont to lie in my mother's parlour (I know not by what accident, for she herself never in her life read any book but of devotion) but there was wont to lie Spenser's works; this I happened to fall upon, and was infinitely delighted with the stories of the knights, and giants, and monsters, and brave houses, which I found every where there (though my understanding had little to do with all this); and, by degrees, with the tinkling of the rhyme and dance of the numbers; so that, I think, I had read him all over before I was twelve years old, and was thus made a poet as immediately as a child is made an eunuch.

With these affections of mind, and my heart wholly set upon letters, I went to the university; but was soon torn from thence by that violent public storm, which would suffer nothing to stand where it did, but rooted up every plant, even from the princely cedars to me the hyssop. Yet I had as good fortune as could have befallen

led me in such a tempest; for I was cast by it
 into the family of one of the best persons, and
 into the court of one of the best princesses, of
 the world. Now, though I was here engaged
 in ways most contrary to the original design of
 my life, that is, into much company, and no
 small business, and into a daily sight of greatness,
 both militant and triumphant (for that was the
 state then of the English and French courts);
 yet all this was so far from altering my opinion,
 that it only added the confirmation of reason to
 that, which was before but natural inclination.
 I saw plainly all the paint of that kind of life,
 the nearer I came to it; and that beauty, which
 I did not fall in love with, when, for aught I
 knew, it was real, was not like to bewitch or
 intice me, when I saw that it was adulterate.
 I met with several great persons, whom I liked
 very well; but could not perceive that any part
 of their greatness was to be liked or desired, no
 more than I would be glad or content to be in a
 storm, though I saw many ships which rid safely
 and bravely in it: a storm would not agree with
 my stomach, if it did with my courage.
 Though I was in a crowd of as good company
 as could be found any where, though I was in
 business of great and honourable trust, though
 I eat at the best table, and enjoyed the best con-
 veniences for present subsistence that ought to
 be desired by a man of my condition in banish-
 ment and public distresses; yet I could not ab-
stain

stain from renewing my old school-boy's wish
in a copy of verses to the same effect :

Well then [*w*] ; I now do plainly see
This busy world and I shall ne'er agree, &c.

And I never then propos'd to myself any other
advantage from his majesty's happy Restoration,
but the getting into some moderately convenient
retreat in the country, which I thought in that
case I might easily have compassed, as well as
some others, with no greater probabilities or
pretences, have arriv'd to extraordinary for-
tunes: but I had before written a shrewd pro-
phesy against myself; and I think Apollo inspir'd
me in the truth, though not in the elegance
of it :

“Thou neither great at court, nor in the war,
Nor at th' exchange shalt be, nor at the wrangling
bar.

Content thyself with the small barren praise,
Which neglected verse does raise.”

She spake [*x*], and all my years to come
Took their unlucky doom.

Their several ways of life let others choose,
Their several pleasures let them use ;
But I was born for Love, and for a Muse.

[*w*] *Well then*] We have these verses under the
name of the *Wish*, in THE MISTRESS.—It was not
thought worth while to transcribe the rest of them.

[*x*] *She speak*] i. e. the Muse.

When

4.

With Fate what boots it to contend ?
 Such I began, such am, and so must end.
 The star, that did my being frame,
 Was but a lambent flame,
 And some small light it did dispense,
 But neither heat nor influence.
 No matter, Cowley ; let proud Fortune see,
 That thou canst her despise no less, than she does
 thee.
 Let all her gifts the portion be
 Of folly, lust, and flattery [x],
 Fraud, extortion, calumny,
 Murder, infidelity,
 Rebellion and hypocrisy.
 Do thou not grieve nor blush to be,
 As all th' inspired tuneful men,
 And all thy great forefathers were, from Homer down
 to Ben [x].

However, by the failing of the forces which I had expected, I did not quit the design which I had resolved on ; I cast myself into it *a corps perdu*, without making capitulations, or taking counsel of fortune. But God laughs at a man, who says to his soul, *Take thy ease* : I met presently not only with many little incumbrances and impediments, but with so much sickness (a new misfortune to me) as would have spoiled the

[x] *Of folly, lust, and flattery*. A bitter satire on the court, *after* the restoration ; as, the three following lines are, on the gross body of the nation, *before* it.
 [x] *Pindaric Odes*. Destiny.

happiness

happinefs of an emperor as well as mine : yet I do neither repent, nor alter my courfe. “ Non ego perfidum dixi sacramentum ;” nothing fhall feparate me from a miftrefs, which I have loved fo long, and have now at laft married ; though ſhe neither has brought me a rich portion, nor lived yet fo quietly with me as I hoped from her :

“ Nec vos, dulciſſima mundi
 “ Nomina, vos Muſæ, Libertas, Otia, Libri,
 “ Hortique Sylvæque, animâ remanente, relin-
 “ quam.”

Nor by me e’er ſhall you,
 You, of all names the ſweeteſt, and the beſt,
 You, Muſes, books, and liberty and reſt ;
 You, gardens, fields, and woods, forſaken be,
 As long as life itſelf forſakes not me.

But this is a very pretty ejaculation ; becauſe I have concluded all the other chapters with a copy of verſes, I will maintain the humour to the laſt.

MARTIAL, Lib. X. Epigr. xlvii.

“ Vitam quæ faciunt beatiorem,
 “ Jucundiſſime Martialis, hæc ſunt :
 “ Res non parta labore, ſed relicta ;
 “ Non ingratus ager, focus perennis,
 “ Lis nunquam ; toga rara ; mens quieta ;
 “ Vires ingenuæ ; ſalubre corpus ;

“ Prudens

- " Prudens simplicitas ; pares amici ;
 " Convictus facilis ; finè arte mensa ;
 " Nox non ebria, sed soluta curis ;
 " Non tristis torus, & tamen pudicus ;
 " Somnus, qui faciat breves tenebras ;
 " Quod sis, esse velis, nihilque malis :
 " Summum nec metuas diem, nec optes."

Since, dearest friend, 'tis your desire to see
 A true receipt of happiness [a] from me ;

[a] —*receipt of happiness*] This unlucky notion of—a receipt—has much debased the following imitation. But the author, I suppose, felt his inability to express, in our language, the concise elegance of the original ; and therefore hoped to supply this defect by what the courtesy of his time was ready to accept under the name, of *wit and humour*.

—From the acknowledged merit of this, and some other epigrams in Martial, and from the general scorn and execration of the rest, one is led to reflect, how very unwisely men of parts and ingenuity take their measures, when, to be well with the vicious, though it chance to be, the fashionable, part of their contemporaries, they disgust and scandalize the *wise and good*. *Si sic omnia*—if Martial had always taken care to write, as he does here, I mean, with the same purity of sentiment and expression, his volume had now been the delight of *all* readers. For such is the prerogative of decency and sobriety, that those qualities in a writer charm, at the long run, the vicious themselves ; while none but such will ever endure a *want* of those qualities. And this observation may as well be applied to *libertinism* in works of speculation, as to *licentiousness* in those of fancy. No writer, whether philosopher or poet, ever affronted the *common sense*, or *common virtue* of mankind, with impunity.

These

These are the chief ingredients, if not all ;
Take an estate neither too great nor small,
Which *quantum sufficit* the doctors call.
Let this estate from parents care descend ;
The getting it too much of life does spend.
Take such a ground, whose gratitude may be
A fair encouragement for industry.
Let constant fires the winter's fury tame ;
And let thy kitchen's be a vestal flame.
Thee to the town let never suit at law,
And rarely, very rarely business draw.
Thy active mind in equal temper keep,
In undisturbed peace, yet not in sleep.
Let exercise a vigorous health maintain,
Without which all the composition's vain.
In the same weight prudence and innocence take,
Anna of each does the just mixture make.
But a few friendships wear, and let them be
By nature and by fortune fit for thee.
Instead of art and luxury in food,
Let mirth and freedom make thy table good.
If any cares into thy day-time creep,
At night, without wine's opium, let them sleep.
Let rest, which nature does to darkness wed,
And not lust, recommend to thee thy bed.
Be satisfy'd, and pleas'd with what thou art,
Act cheerfully and well th' allotted part ;
Enjoy the present hour, be thankful for the past,
And neither fear, nor wish th' approaches of the
last.

MARTIAL,

MARTIAL, Lib. X. Epigr. xcvi.

- " Sæpe loquar nimiùm gentes quòd, avite, remotas,
 " Miraris, Latia factus in urbe senex ;
 " Auriferùmque Tagum sitiam, patriùmque Salonem,
 " Et repetam saturæ fordida rura casæ.
 " Illa placet tellus, in quâ res parva beatum
 " Me facit, & tenues iuxuriantur opes.
 " Pascitur hic ; ibi pascit ager : tepet igne maligno
 " Hic focus, ingenti lumine lucet ibi.
 " Hic pretiosa fames, conturbatôrque macellus,
 " Mensa ibi divitiis ruris operta sui.
 " Quatuor hic æstate togæ, plurêsvæ teruntur ;
 " Autumnis ibi me quatuor una tegit.
 " I, cole nunc reges : quicquid non præstat amicus,
 " Cùm præstare tibi possit, avite, locus."

Me, who have liv'd so long among the great,
 You wonder to hear talk of a retreat :
 And a retreat so distant, as may show
 No thoughts of a return, when once I go.
 Give me a country, how remote so e'er,
 Where happiness a mod'rate rate does bear,
 Where poverty it self in plenty flows,
 And all the solid use of riches knows.
 The ground about the house maintains it there,
 The house maintains the ground about it here.
 Here even hunger's dear ; and a full board
 Devours the vital substance of the lord.
 The land itself does there the feast bestow,
 The land itself must here to market go.
 Three or four suits one winter here does waft,
 One suit does there three or four winters last.

Here

Here every frugal man must oft be cold,
 And little luke-warm-fires are to you sold.
 There fire's an element, as cheap and free,
 Almost as any of the other three.
 Stay you then here, and live among the great,
 Attend their sports, and at their tables eat.
 When all the bounties here of men you score [b]
 The place's bounty there, shall give me more.

Epitaphium Vivi Auctoris [c].

- " Hic, o viator, sub lare parvulo
 " Couleius hic est conditus, hic jacet ;
 " Defunctus humani laboris
 " Sorte, supervacuâque vitâ.
- " Non indecorâ pauperië nitens,
 " Et non inerti nobilis otio,
 " Vanôque dilectis popello
 " Divitiis animosus hostis.

[b] —of men you score] He might have said—of friends—as his original does—

—quicquid non præstat amicus—

But then the *application* would have been more pointed and satirical, than he wished it to be. He therefore drops the idea of *friends*, and says delicately, but with less force—

When all the bounties here of men you score.

[c] *Epitaphium Vivi Auctoris.*] The conceit of a *living death*, was altogether in the taste of our author; but so happily pursued in this agreeable epitaph, that the play of wit takes nothing from the weight and pathos of the sentiment.

“ Possis ut illum dicere mortuum ;
 “ En terra jam nunc quantula sufficit ?
 “ Exempta sit curis, viator,
 “ Terra sit illa levis, precare.

“ Hic sparge flores, sparge breves rosas,
 “ Nam vita gaudet mortua floribus [*d*],
 “ Herbisque odoratis corona
 “ Vatis adhuc cinerem calentem.”

E P I T A P H

On the LIVING Author.

I.

HERE, stranger, in this humble nest,
 Here, Cowley sleeps ; here lies,
 Scap'd all the toils, that life molest,
 And its superfluous joys.

II.

Here, in no fordid poverty,
 And no inglorious ease,
 He braves the world, and can defy
 Its frowns and flatteries.

[*d*] —*vita gaudet mortua floribus*]. The application is the juster, and prettier, because of the poet's singular passion for *gardens and flowers* (on which subject he had written a Latin poem in six books) : and then, according to the poetical creed —

— *vivo quæ cura* —
 — eadem sequitur tellure repôsum.

Virg. *Æn.* vi. 564.

III. The